WESTERN RECORDER.

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COMMUNICATIONS.

For the Western Recorder.

AMERICAN TRACT SOCIETY.—No. 3.

The Society's Pecuniary Means.

Having in previous articles shown the excellent and evangelical character of the Society's *five hundred and seventy-eight distinct publications*; their adaptation to be useful, and the signal divine blessing which has attended them, I now proceed to show to what extent the Society is provided with *pecuniary means*. I do this in the hope that it will gain the attention of the friends of Zion, and excite them to those efforts and supplications to God which the existing claims of the Society so urgently demand.

The Society has no permanent funds; and a *complete inventory* of all it possesses may be given with great definiteness in a few words. It has, rent free, the building in which its operations are conducted; the stock of publications in its general depository, which is no larger than is absolutely necessary to meet the demands of the country; and its stereotype plates and other materials used in transacting its concerns. It is the design of the Society to sell its publications *at cost*; so that its dependence for the means of extending its operations is solely on the donations of the benevolent.

Pressing Pecuniary Deficiency.

In the half year, from May 1, to Nov. 1, there was *paid in cash*, for paper, printing, and the other expenses of the Society,	$27,310 04
The *total receipts*, during the same period, exclusive of loans, were only	19,683 25
Leaving a *deficiency*, which was paid by monies loaned at the banks on the individual responsibility of members of the committee, of	$7,626 79
It is worthy of remark, that the *whole amount of donations made by all the Society's Branches and Auxiliaries*, from May 1, to Nov. 1, is but	$315 65
There is due, while I now write, on bills presented and allowed at the last meeting of the committee, beyond the whole amount in the treasury,	$1,411 69
There is due on notes given by members of the committee, for paper and money loaned, which must be paid within *one month*,	5,800 12
There is due on notes to be paid within six months, the further sum of	10,586 20
Total due on bills and notes, which must be paid within six months, in addition to all the Society's current expenses,	$17,798 01

With whatever emotions these deficiencies may be regarded by the christian community in general, they are, to the conductors of the Society, a serious reality. The obligations given by members of the committee are strictly mercantile in their character, and must be met on the day of payment, however deficient may be the Society's means; and though temporary loans may be made, while members of the committee are willing individually to assume them, the day of redemption soon arrives, and they add nothing to the Society's substantial means. They cannot be permanently resorted to. Aid must be afforded by the contributions of the benevolent, or the Society's labours and consequent usefulness must be abridged.

How this Deficiency has been occasioned.

The simple fact is, that, while the conductors of the Society have been persevering in their laborious efforts, with economy, and as they hope, with some good degree of fidelity, the contributions received for the last eighteen months, have been far less than in preceding years, and for much of that period, as appears above, essentially less than the amount expended.

Shall then the Society restrict and limit its endeavours? or will the friends of God and man throw themselves into the breach, and say, "Go ON: *Here is the pecuniary means; and the blessing of God be with you.*" This is the only alternative.

Shall the Society *cease to issue new publications?* when the voice of all its auxiliaries, and of the christian community, calls for them; and tracts and other publications are presented for adoption, which, like the *Pilgrim's Progress*, and the *Call to the Unconverted*, now in hand, promise to be the means of salvation to many souls.

Shall it *curtail the stock in its general depository?* which now with great difficulty can be kept so replenished, as not continually to disappoint the orders of auxiliaries and friends, especially those desiring tracts for monthly distribution.

Shall it *diminish the amount of agency in the Tract House?* when two of its principal agents there, have already been threatened with the termination of their earthly services, under the pressure of the accumulating resposibilities and labours of watching over its general interests, superintending its publications and agencies, conducting its correspondence, and managing its pecuniary transactions, and the minute concerns of its general depository.

Shall it *call back its travelling agents from their labours to bless the distant and destitute portions of our land?* One of these, Rev. Cyrus W. Allen, is labouring to extend the blessings of the Society over the whole of Missouri and Illinois. Another, Mr. Moses H. Wilder, is labouring in a similar manner for Indiana. Mr. Wiliam Yonge and Mr. Lucius C. Rouse, are thus labouring in Ohio; Mr. Oren C. Thompson, in Michigan territory; Rev. Warren Day, in the western district of New-York; Rev. Thomas Cochran, in the north-eastern part of the same state and Vermont; Rev. Thaddeus B. Hurlburt, in Virginia; and Mr. Alexander Bagley, in North-Carolina. The collective labours of all these agents involve a heavy draft on the Society's treasury; but from what portion of the fields they are occupying shall they be recalled? Who on the other hand, shall account to God, that no more is doing by this Society for other destitute portions of our extended country!

Shall it *withhold grants of tracts from the destitute of our country?* while millions of our population are crowding their way beyond the stated means of grace, and present a claim on this Society, which the cold heart of infidelity and misanthropy alone can have courage to resist.

Shall it *deny a short credit to auxiliaries and individuals in destitute places?* when, by waiting on them till a part or all the publications they receive can be sold, they will pay for them; and otherwise they must be supplied by grant, or the Society's publications be utterly denied them.

Shall it *refuse to furnish tracts to American missionaries toiling among the heathen?* when they entreat our aid, and tell us there is no means of benefitting the heathen, which promises more usefulness at an equal expense; and when the Society solemnly and publicly resolved, at its last anniversary, that "they will endeavour, by the divine blessing, to supply evangelical American missionaries in foreign countries with as many approved tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labours.

The voice of Providence and of Christians is, "Go on."

IN WHAT RESPECT, then, shall the Society diminish its operations? "*Diminish?*" Shall we talk of diminishing the operations of benevolence, in this day of blessing to Zion, when the church is called and encouraged to redoubled effort, prayers, and confidence in her King, that her "labours shall not be in vain in the Lord?" "*In what respect diminish?*" I seem to hear one universal answer from the wise and good, "*In no respect:* Go ON, and the God of heaven prosper you."

"Go ON," I doubt not, is the voice of all the Society's *branches and auxiliaries*. And yet, shall it be told, that the whole amount of *donations*, made to the parent institutions by branches and auxiliaries, from May 1, to November 1, is only $315.65! Will not, then, the officers of every auxiliary revive their operations; make immediate collections; pay promptly, if any thing is due the Parent Society; and make at least a small *donation* to aid its extended concerns.

"Go ON," I doubt not, is the voice of the *evangelical ministers of the gospel* in our country, almost without exception. Will they not, then, lay this object before their people, and remember it in their public prayers?

"Go ON," say those Christians, who *have more than a competency* of this world's goods, and who pray God to direct them how to use what they possess most effectually for his glory. Will they not, then, constitute themselves directors or members for life; or perpetuate some acceptable tract, or some spiritual, awakening occasional volume?

"Go ON," say, with unequalled promptness and sympathy for the welfare of this cause, the *pious females* of our land. Will they not, then, make themselves, or their pastors, or the wives of their pastors, or other individuals to whom such a token of respect would be proper, directors or members for life?

"Go ON," we believe is the voice of many an ardent youth in our flourishing *schools, academies, colleges*, and *seminaries*. Will they not, then, thus constitute their instructors directors or members for life?

"Go ON," reply the thousands who have little of this world's goods to impart, but who feel that the cause of Christ is *the only object* for which they are bound to live. Will they not, then, send promptly forward to the Society's aid, that little which they can afford, and *pray* God to bless it, and to open the hearts of others; guide the conductors of the Society in duty, especially in selecting and preparing its publications; make his children active in diffusing them, and give them efficacy in bringing sinners to the cross of their Redeemer.

Would every one, not merely *take into consideration* what he should do, but *do it* according to his own estimate of the measure of duty, the wants of this institution would be supplied, and it might go on without hindrance, achieving new conquests under the blessing of the Holy Spirit, and causing great joy in heaven over multitudes brought to repentance. H.

Note.—$20 constitutes a life member; the addition of $30, or $50 at one time, a life director. $4, a page, including the cover, perpetuates a 12mo. tract; $3, a page, a bound volume 12mo. Donors may specify any particular objects of the Society to which they would contribute. Remittances should be addressed to Mr. WILLIAM A. HALLOCK, Corresponding Secretary, American Tract Society, 144, Nassau street, New-York.

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For the Western Recorder.

HOME MISSIONS.

GENEVA, *Nov.* 25, 1831.

The Western Agency for Home Missions, to the Congregations within their Bounds.

DEAR BRETHREN AND FRIENDS—Never before, in our annual letter to the churches, were we called to address you under circumstances of so great interest and responsibility as at present. Another year has added its testimony in behalf of the *home missionary* cause. The Lord has wrought great things by our Society, on the field of its labours. The hearts of thousands and tens of thousands have been made glad by the voice of mercy it has sent out. Nearly *five hundred* missionaries have preached "Jesus and the resurrection" among our feeble churches. They have stretched their line beyond that of other men's labours, and formed a cordon of light and love along the borders of our land. They are, as a body, devoted, able, faithful men, cheerfully enduring the self-denial and sacrifice incident to their work; and their labours have not been in vain in the Lord. "The wilderness and the solitary place has been made glad for them, and the desert has blossomed as the rose." The results of the year have exceeded our most sanguine expectations. The months of harvest have come while yet the seed was but newly committed to the ground; so "that both he that soweth and he that reapeth have rejoiced together."

Even within the *western agency*, in whose behalf more especially we address you, a measure of success has been granted, that has at once surprised, comforted and encouraged us. More than one half of the stations occupied by this Board within the Genesee Synod, about forty in all, under the care of nearly thirty missionaries, have been visited with copious refreshings from on high, adding upwards of *twelve hundred* souls to the fellowship of the churches; while those brought into the fold of Christ, at the stations embraced in the Synod of Geneva, would make the aggregate increase of communicants, under the labours of our missionaries, not far from *two thousand*. One missionary writes us from the Niagara frontier:—"Last winter we knew of but one family altar in our village. Since that time, upwards of *eighty* souls, we trust, have in this congregation been born from above. *Fifty-six* have already been added to the church. Now the wealth and influence of the place are on the Lord's side." Another, from the borders of Cattaraugus and Chatauque counties, says: "I never expected to see such a day as this in this wilderness. The whole face of things seems to be changed for God and truth. The harvest is ripe. Pray for us, and send us men to gather in the harvest." While we are writing you, the intelligence reaches us of revivals at stations heretofore considered quite unpromising, leading us to thank God, and take courage, and to address ourselves with new engagedness to the supply of men and means for the work.

In respect to men, also, the Lord is regarding us with favour. Not only within this agency, but elsewhere, the Society has more missionaries in the field that at any previous time. The Corresponding Secretary, in a recent letter, writes:—"I have lately visited the Andover and Princeton seminaries, and engaged from thirteen to sixteen in the former, and from two to five in the latter, to go west of the Alleganies for us this autumn. These, together with what we shall obtain from other sources, will make a larger and better company of missionaries than we have sent out in any previous year. Most of them are first rate men." "On Friday evening last, (says the *New-York Observer* of October 15th), ten young gentlemen, from the last class at Andover, were ordained by the third presbytery of New-York as evangelists; and the interest of the occasion was no doubt increased by the fact, that all of them (except one) had been appointed by the American Home Missionary Society, as missionaries to the western states, and that most of them were to depart on the morrow to the home of their anticipated labours beyond the Allegany mountains. It will also be gratifying to our readers to know, that in addition to these, the following (naming five from Andover, three from Princeton, and one from the Bangor Seminary), are now on their way to the west, as missionaries of the above named Society; in all *eighteen*, designated to the states of Ohio, Kentucky, Indiana, Illinois, and Michigan territory. This we learn is a larger number than have ever before been sent out by the A. H. M. Society at any one time. It speaks well for the christian enterprise of the Executive Committee of that noble institution; and as they are thus enlarging their pledges to the great and growing west, it is hoped that our citizens, and the religious public, will remember the claims of this enterprise on their prayers and their alms the present autumn."

Yet, brethren and friends, *means* are wanting. At no previous time have our pecuniary embarrassments been so great. The treasury of the Society is actually overdrawn, this day, from *ten* to *twelve thousand dollars*. The work goes on and increases. God by his Spirit leads the way, and devoted missionaries are found ready, saying, "Here are we—send us:" And yet the treasury is empty, and the Executive Committee are in advance on their individual responsibility to the above amount. And what shall be done? Shall the missionaries be turned back, while so many voices in the west are pleading for them, as the men that shall repel ignorance and sin, and bring up their wide frontier to dignity and virtue, and the fear of God?—The Committee have done all that can be asked of them. They must be relieved from this burden. They must not be disappointed in thus anticipating the offerings of the friends of this cause. Knowing that the period of the annual effort for home missions, within this agency, was come, their attention is turned to the congregations within our bounds, and to this entire portion of Zion, which God has so much blessed. Their letters are on our table, asking relief from the unequal pressure that is on them, while, without temporal reward or consideration, they are doing the business of the Society. And shall the work be stayed? We ask the ministers of the gospel—Will they read this in their congregations, and originate efforts for us? We ask the elders of the churches—the brethren and sisters in the Lord. We appeal to the *young converts*, who within this year have been espoused to Christ. We appeal to every one who loves his country, or the well being of his race. Look over your temporal and spiritual prosperity—over your farms, and flocks, and herds, and merchandise, and wares, and productive employments, and money—and ask yourselves, and answer it to God, shall the work be stayed? If not, then, men and brethren, help. Be willing to bear your portion of the expense of this great work. There is no use in dying rich, while the cause of God and humanity are suffering for want of help. The crisis is on us. Millions of souls at present, and tens of millions in future time, lie in the direct line of our efforts now. We appeal, then, to the sympathies of our common nature, and to the gratitude and benevolence of the gospel hope in you.

We appeal, and confidently too, to our organised auxiliaries, *male, female*, or among the *youth*, for their enlarged remittances this year; to the *gentlemen's subscription*; to the *public collection on thanksgiving day*, or some *Sabbath* soon thereafter, (that *all* may have an opportunity to help); and to the *individual benefaction* of the man of wealth among you; and desire that the avails of your effort may be forwarded with convenient dispatch, as heretofore designated. And while you labour and pray for the full and triumphant accomplishment of this work of mercy, which lies before us, may the God of providence and of grace reward you seven fold into your own bosoms, for all your self-denial and devotedness in behalf of this cause, and enable you to see the good of Zion in all your days; "the righteousness thereof going forth" over the land "as brightness, and the salvation thereof as a lamp that burneth."

By order, and in behalf of the Board,
MILES P. SQUIER, *Cor. Sec'ry*
of the Western Agency for A. H. M. Society.

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For the Western Recorder.

MR. EDITOR—In the 45th number of the Recorder, a communication subscribed "V. D. M." has the following sentiment:—"*No other creatures are so dear to God as men. They are his jewels; no others are. They will be made more blessed and glorious than all other creatures.*"

God no doubt estimates the immortal spirit of man very high; but that he puts a higher estimate upon it, than he does upon other immortal spirits which he has formed, is altogether improbable. If no other beings have been created of higher dignity and nobler powers than we possess, no others are more highly valued by God than ourselves. But if there are other immortals which stand far above us in the scale of being, they must also stand above us in the regards of their Creator.

God estimates beings according to their real excellence. Those which are the noblest and best, must of course receive his highest regards and strongest love. It is utterly absurd, as every man of sense and reflection must know, to suppose that the pure and exalted intelligences which stand before the throne of God in unfallen excellence, are no more the objects of divine love than the guilty and degraded children of men on earth.

The love of God to men is sufficiently great, when presented in a scriptural and rational point of view. The *truth* is enough to excite the astonishment and admiration of every considerate mind. We may say that God's love for us is very great, without asserting that he loves holier and more excellent beings less than he does our insignificant and sinful selves.

For my own part, I rejoice in the assurance that men are objects of divine love; yet the assertion that we are the objects of God's highest love, appears to me inconsistent with the deductions of sound reason, and unsupported by sacred scripture.

That we are to be made more blessed and glorious than all or any other creatures, is another assertion, incapable of being substantiated by sacred scripture, or enlightened reason. The pious are promised an eternal weight of glory. It is said that they shall be kings and priests to God; but it is never said that they shall occupy higher seats of honour, or receive more ample communications of enjoyment, than the pure spirits which never fell.

The happiness of unfallen spirits and of redeemed men, will doubtless be indescribably great, and probably that of both will be increased by the redemption of men. Value is comparative; so is glory. The soul of man may be of great value, compared with all sublunary objects, and yet be far less valuable than some other intelligences, which God has formed. So the future glory of the redeemed may be incomparably greater than that of any thing we can now conceive or imagine, and yet fall far short of the glory bestowed upon some of the angelic natures above. AMBROSE.

REMARKS.—Where two respectable brethren in the ministry entertain some variety of opinion, as in the present case, it will hardly be expected of a *lay* editor to decide between them. For our own part, we feel little confidence in any philosophical inferences that are deduced from the scriptures, merely by dint of human argument. If the bible itself contains the inferences, they are true. If it does not, then they may be either true or false, for aught we *can tell*. However, in the present case, the bible goes further, perhaps, than our present correspondent recollects; and we think, also, he has not fully apprehended the views of our former correspondent. But possibly *we* ourselves are mistaken. One thing, however, seems obvious. If the souls of men are more valued by God than the other orders of created intelligences, it must be not at all on their own account, but *for the sake* of Him who "is the heir of all things," and because those whom he redeems by his blood, are to be made peculiar instruments in declaring his own glory. But what an amount of glory will redound to God through their salvation, no human tongue can tell. Their Saviour is the Son of God, who thought it not robbery to be *equal* with God. And what has he promised his disciples! By what *names* does he call them, relative to their adoption into his family! By what titles has he engaged to distinguish them in heaven! And though "it doth not yet appear what we shall be, ... we know that when he shall appear, we shall be like him; for we shall see him as he is." Does Christ ever call angels his very *brethren?* Does he ever call them his *joint* heirs? Does he ever say that they shall *reign* with him? Such intimations are wonderful. What we are definitely to understand by them, it may not be easy to decide in this world. It is safest in these matters, to take scripture statements and comments and explanations, just as the bible presents them.

From the Philadelphian.

REVIEW AND VINDICATION.—No. VII.

"The present state of the Presbyterian Church—*No.* 1, 2, *and* 3, *Christian Advocate, for July, August, and September*, 1831."

MR. EDITOR—I propose, in my present communication, to close my remarks on the *three numbers* which stand at the head of this article. It is with unfeigned regret that I have been placed in circumstances in which I have considered it my duty to appear before the public, in this matter. Whether I have acted wisely in forming this determination, or in carrying it into effect, must be left to time and the christian community, and to a still higher and more infallible tribunal, to decide. That I have acted conscientiously, I know; and it is no small consolation to me, that many individuals in whose piety and discretion I have great confidence, have given it as their decided opinion, that I ought to notice these singular and unparalleled attacks upon the majority of the last General Assembly. Whether any additional articles in the Advocate will claim attention, I cannot now determine. A *fourth* number on this subject, I understand, has appeared, and perhaps, others are in a course of publication; but I fondly hope they may be of such a character as not to require any notice from those who do not agree with Dr. Green and the High Church. The public, and especially warm-hearted and zealous Christians, I am well aware, must soon become weary of this controversy. I would willingly have left this whole matter at issue, where it stood at the close of my last number, but so many things have come under consideration in the course of this "*Review and Vindication*," that I have thought it might not be unprofitable to state, in a *connected summary*, the points that have been fairly established.—Let the reader, then, compare the following with the discussions contained in the preceding numbers, and judge for himself of their correctness.

1. It has been abundantly proved, that the parties in the last General Assembly, were formed on *ecclesiastical* rather than *doctrinal* distinctions.

2. The terms *Old School* and *New School* more properly mark the shades and modifications of doctrinal views. This use of the terms has been sanctioned by time and the best authorities. The Advocate has fallen into an error, in applying these terms to the *minority* and *majority* of the last Assembly, when the terms *High Church* and *Low Church* would give a far more characteristic and graphic delineation of the two parties intended.

3. This use of the terms *High Church* and *Low Church* marks the same distinctions as in the episcopal church; and we as Presbyterians, ought not to object to the application of terms among ourselves, which we are in the habit of applying, every day, in the same sense, and for the same purpose, to the members of another denomination.

4. There can be no danger of ruin to the presbyterian church, from difference of *doctrinal* views, when both the High Church and the Low Church parties, embrace, in their respective ranks, the different shades of doctrine held by both; and especially when those who hold the two extremes, *Old Calvinists* and "*Old Hopkinsians*," meet in "brotherhood," and blend and harmonise in that party to which Dr. Green himself belongs.

5. The extra excitement, in relation to doctrine, which appeared in the last General Assembly, was produced by the case of Mr. Barnes, and was not owing to any change in the presbyterian church, in this respect. The same excitement would have been produced, five, ten, or fifteen years ago, if Dr. Green had instituted process for *heresy* against Dr. Spring, or Dr. Skinner, or any other minister holding similar sentiments.

6. The great controversy now carried on in the presbyterian church, principally relates to questions of *ecclesiastical order;* and among these, the *mode* of conducting missions appears to be considered the most important by the high church party. This question, if we may credit the Advocate, more than any thing else, now feeds the fire of party zeal; and if alienation is to increase, and the breach become wider, and more and more ruinous, it would seem probable that this is to constitute the principal source of the desolating mischief. True, Dr. Green has sounded the alarm against *heresy*, and said many things which would lead the ignorant and timid to apprehend that our *doctrinal standards* are about to be annihilated; but when he touches the cord of "*ecclesiastical order*," there is a vibration which tells us the whole truth. For example, he informs us, that the last Assembly was highly excited by party heat, and strongly marked by party contests; but he assures us, that "it is not the case of Mr. Barnes. That case was indeed made an adjunct and auxiliary of the principal cause; but the case itself, the baneful apple of discord which has been thrown into the midst of us, is the inflexible purpose and untiring effort of the Corresponding Secretary and General Agent of the American Home Missionary Society, to *amalgamate* the Board of Missions of the General Assembly with that Society." It seems, then, that the case of Mr. Barnes was *subordinate*, in the last Assembly, while the *missionary* question was paramount and absorbing. This is Dr. Green's own testimony; and if this part of his testimony is correct, his loud alarm about heresy, ought not to frighten the church. If the case of brother Barnes excited but little interest compared with the subject of missions, then there is probably no *heresy* among us, that will greatly agitate, or fatally rend the presbyterian denomination. And now it is a great question, which our ministers and our church members must soon decide, whether we will go to war on the subject of missions! Not on the question whether we shall have missions, or leave the destitute to perish without them; not whether they shall be conducted by good men or bad men; not whether they shall enlarge and strengthen the presbyterian church, or whether they shall be organised and consecrated by an *ecclesiastical judicatory*, or be managed by *voluntary associations*. This question, in the language of the Advocate, is the "*apple of discord*," and if we waste our time and expend our energies in contending about this, it will be indeed fighting about *an apple;* and all we shall gain from *earth* will be the contempt of elevated minds; and all that we can expect from *heaven*, I fear, will be the frown of our common Lord! It would seem, from the above quotation, that the great crime of the Low Church is, that they are the advocates of united and harmonious action! It is my deliberate opinion, that the exclusive and sectarian views of the High Church, cannot be sustained by the genius of this age and nation. As freemen and as Christians, we have breathed an air too liberal and elastic to feel ourselves at home and in our own element, when hemmed in by such confined and narrow walls. Our existence is marked upon a wrong century of the christian era, to adopt, with approbation, a system which is but one remove from an *established religion*. American jealousy is awake on this subject; and an immense sacrifice will be the consequence of remaining ignorant of "the signs of the times." If PRESBYTERIANS are too sectarian and illiberal to reap the harvest, which such an age and such a country spread before them, this narrowness of spirit will only injure themselves and enrich some other denomination. And I am glad, for one, that God, in his march of mercy through our world, is not confined to the modes and forms which men, in their arrogance, would prescribe for his operation. The notions of *exclusionists* would much better become a *Jew* than a *Christian;* and would suit any other country much better than our own.

7. The editor has expressed himself somewhat indefinitely in relation to the manner in which "*some*," "*not all*," "*nor even a majority*" of the New School estimate the CATECHISMS. There is no sentiment held, on this subject, that can be called *distinctive* in its character. It is not a question concerning the *doctrines* of the Larger and Shorter Catechisms, but merely a question whether these Catechisms were included in any "*ordination engagements*," stipulations, or promises. Let the standards of our own church answer this question.

8. The New School, or Low Church, acknowledge the truth of the charge, alledged by the Advocate, that "*it was* THE SYSTEM *of doctrine taught in the holy scriptures, which, in their ordination engagements, they profess to believe was contained in the Confession of Faith of our Church.*" And as they do not adopt the Confession of Faith as their BIBLE, they can easily conceive, that there is *some* "important truth" in the BOOK OF GOD which has not been embodied in this *book of man;* and they presume, that the framers of this excellent human formulary, thought that it might contain some "error" so "*important*" that it would be proper to correct it, or they would not have prescribed rules for its revision. With these qualifications, which ought ever to attend the subscription to a human creed, I can solemnly declare with regard to *myself*, and I do honestly believe with regard to *my brethren*, that the New School, or Low Church, receive the Confession of Faith *as sincerely as any men living*.

9. The charge that the Low Church would so "*relax*" the provisions of the Constitution of the Presbyterian Church, as would "assimilate it to, or mingle it with, the peculiarities of congregationalism," as far as my knowledge extends, is utterly without foundation. There are but two things which furnish the *shadow*, and these not the *reality*, of proof, that any such views are held by these brethren. In the first place, they are not "*jure divino*" Presbyterians, for this would make them *High Churchmen;* and secondly, they think it right for Presbyterians to observe good faith towards Congregationalists, in relation to "Committee-men," though some mere human provisions of their Constitution should be, in a particular case, modified in their operation; or, at least, they think it proper to fulfil their own stipulations till the treaty of "UNION" can be altered by mutual consent. These are the only grounds of the charge.

10. The allegation of the Advocate, that "*a large proportion*" of the Low Church "*approve*" of admitting "*mere church members*" to a seat in the Assembly, is so far from being correct, that it has not one particle of evidence to support it. Nothing was said, that I recollect, in the last Assembly, that could be interpreted in support of such a sentiment, unless it was, that some of the majority contended, that the *commissions* from the Presbyteries, duly authenticated by the proper officers, could not be set aside by mere *hearsay*, or by oral statements on the floor of the house. And this construction is inadmissible.

11. The Low Church did *not* vote "against an act of the last Assembly," as the Advocate says they did, "the object of which" was, "to prevent committee-men and *mere church members*, from hereafter having any claim to seats in the General Assembly;" for no such act was passed or proposed.

12. Dr. Green has associated Rev. Mr. Peters and myself in a "preconcerted plan and effort," when we had no knowledge of each other's views and movements, and when neither of us ever heard of the conspiracy charged upon us, till we read his account of the whole matter, as given in the Advocate.

13. Dr. Green has proved himself a *partial* historian, by omitting to notice a material point connected with my "visit to the south:" I mean the impaired state of my health. From his minute and intimate knowledge of *every* thing which relates to Low Churchmen, he could not have been entirely ignorant on this subject.

14. The statement that I attended "*several judicatures*" of "*the church in that section of our country*," which he gathered from the mere *winds of hearsay*, is not true.

15. The declaration that I "*used all*" my "*influence*," at these judicatures, "*to insure*" a certain "*result*," cannot be true, for I was not "*there*."

16. There is a strong similarity between the course pursued by Dr. Green and a writer in South-Carolina, who is supposed to be an *infidel* of no common standing, and who styles himself "*Detector*." The *former doctor* charges me with a "preconcerted plan" to revolutionise the presbyterian church, the *latter* with an attempt to revolutionise the republic, by uniting "church and state."— They have both made charges, without testimony to sustain them; they both had *party* objects to accomplish, by giving publicity to these unjust imputations; and the allegations of *the one* are just as true as the allegations of *the other*; or, in more simple English, the charges made by *both* of these writers, are unsupported by truth.

17. Dr. Green has totally failed to sustain the charge of "preconcerted plan" brought against the Low Church.

18. The admission of "preconcerted plan and effort," which Dr. Green says was freely made by some of the majority in the last Assembly, will be denied, openly, publicly, and honestly denied, by every man of the *one hundred and twenty-one* who formed that majority.

19. The editor has done great injustice to Rev. Mr. Kirk, in the account he has given of his speech, and, at the same time, deviated greatly from the account given of the same speech by the *Presbyterian, a paper in the interests of the High Church.**

20. It is strange that Dr. Green should complain of the "extra copies of the Philadelphian," and a "series of letters" published at Cincinnati, and refer to them as forming a part of a "preconcerted plan" of electioneering, when these publications follow, in point of time, certain publications on his side of the question, and constitute a *reply* rather than an *attack*.

21. The Doctor certainly reasons very illogically, and without a proper regard to facts, when he represents the Low Church as brought together punctually, at the very opening of the Assembly, by "*preconcerted plan and effort*," and the High Church as failing in punctuality for want of this *stimulus*, when, of those who eventually became members of the Assembly, the absences of the Low Church were eighteen, and those of the High Church only twelve, at the election of the Moderator.

22. All that the Advocate has said respecting "*men commissioned as ruling elders*," when they were not, and *one committee man*, and "*missionaries* and *agents* of the Home Missionary Society," cannot add one grain of proof in the scale where he has placed them. These men, according to the Advocate, were selected on account of *their* "*known sentiments*;" and surely, if the Presbyteries acted on this principle, they would have sent men of the same theological and ecclesiastical stamp, in case the individuals who attended the Assembly had not been commissioned.

23. It has been clearly proved from the admissions of the Advocate, and from the predictions of that party, that their candidate would receive ninety-two or ninety-three votes, that there was "*preconcerted plan and effort*," "*an extended, active, and systematic combination*," on the part of the High Church. In this instance, among others, Dr. Green has disingenuously charged upon the opposite party, what was done by his own.†

24. The objects of the Advocate, in charging upon the Low Church, these schemes of *electioneering*, must have been to cover, retrospectively, their own doings, for the last year, and, prospectively, to justify their own systematic and formidable plans for the year to come.

24. The charge of "*improper*," if not "*unlawful*," conduct, in the Moderator, for appointing Mr. Bacon, a delegate from a corresponding body, on the committee of reference, in the case of brother Barnes, is conclusively answered, beyond appeal, by precedents. The cases adduced are in point; and no candid man can deny it. Moreover, Dr. Green condemns *himself*, by condemning the Moderator of 1831.

26. The interference of Dr. Green, *in trying* SECRETLY *to influence the Moderator*, in the appointment of the committee, in the case of Mr. Barnes, accounts for all his conscientious difficulties, in relation to the appointment of Mr. Bacon on that committee; and, at the same time, tells somewhat worse, in the public ear, than the tale that the Moderator acted in this instance, as all the Moderators have done before him. And this interference of Dr. Green, is well known both to the High Church and Low Church, to be in perfect keeping with that *promptorship* which he has frequently exercised towards the Moderators of the General Assembly, ever since the Assembly was constituted.

27. The committee appointed to nominate a Board of Missions, was in every respect a fair and discreet committee. They were men of candour; they were not *exclusionists* of either party; they proposed a Board that would have been, in *reality, what the present Board is not*, a true representation of the presbyterian church.

28. The violent opposition to their nomination, made by the High Church, demonstrates, that, through all changes, they are uniform in *one thing*. If they are in the *majority*, they *wish to rule*, and they *will* rule; if in the *minority*, they wish to rule; and if the majority will not permit them, they can create such scenes as the editor tells us were exhibited when this report was submitted; "*scenes*," to use his own language, "*scenes of discord and confusion, which disgraced the Assembly, and grieved every friend to religion and the presbyterian church.*"

29. The editor has represented the Moderator as asking an "*indulgence*" of the Assembly, when he only requested the Assembly to give an expression of opinion respecting the *right of the Moderator*—that is, the right of ANY *Moderator*, in the premises stated.

30. The favourable account which he has given of the liberty which he once took, as Moderator, would lead his readers to suppose, that "the indulgence" was "asked" by him, and "conceded" by the house; whereas, it was assumed by mere prerogative, and no question was propounded to the house on the subject.

Before I close, I wish to submit a remark or two, on certain points, which have not come directly under consideration, in my former numbers. The editor of the Advocate has been very liberal in his charges against the majority of the last Assembly, as if they had been guilty of acts of unparalleled and wanton oppression. But what did they do? How did the Low Church, who were "*a decided majority*," use their power? To be sure, *they* "*chose a Moderator*" holding similar sentiments with themselves. But is there any thing wrong or oppressive in this? Did they try to control the theological seminary, at Princeton, in relation to which so much anxiety was excited or expressed? So far from this, they stood calmly by, and permitted the *minority* to elect *every director*, on their own side of the question. And this they did, to let their brethren of the High Church, and to let the world know, that they are not grasping for power in the church. But what will the candid think of the feelings and conduct of the *minority*, on this occasion? They acted on the principle of *entire exclusion*, and left out of the Board of Directors every man who was suspected of not going with them to the "*ne plus ultra*" of the high church policy. If the *majority* had done this; if they had done what they had the *power*, and, in fact, *the right* to do, what would not have been said of their INTOLERANCE? What a cry, still louder than we have heard, of a "*fearful crisis*" to the church, would have been sounded in our ears! But the *majority* evinced no disposition to take under their exclusive care and control, as the *minority* did, the "*institutions and endowments*" of the church!— And let it not be forgotten, that the *minority*, in pressing forward this high handed measure, left out of the DIRECTORSHIP every member of the Low Church whose office then expired, and among them, one of the most venerable and estimable men in the presbyterian church; a man whose head has grown white in serving God and blessing the world; a man who has been a director of the theological seminary, at Princeton, ever since its foundation. I refer to Rev. Dr. Hillyer. Had the MAJORITY done such an act, I would have joined with Dr. Green in fixing upon that act the stamp of unqualified reprobation. And is it any better, when done by the *minority?*

Much the same may be said of the Board of Missions. What did the majority do in relation to that Board? In the first place, they never contemplated or wished any farther changes, than to make it an equitable and fraternal Board, a representative of the different views and feelings of the presbyterian church. And when the report of the committee of nomination, embracing such changes, and no others, was found to give great offence to the *minority*, and was likely to lead to scenes of confusion more disgraceful than those which Dr. Green has described, as having actually occurred, the *majority* receded from their right, and continued the old Board in office. If the case had been reversed, would our brethren of the *minority* have manifested the like forbearance? Did they ever do it on any occasion, in the General Assembly? I kindly ask for an individual case. Such a case, to my knowledge, is not on record. It cannot be forgotten, that in the election of the Board, they assumed every ground that could be taken in order to carry their point. They sometimes appealed to the *compassion*, and sometimes to the *fears* of the Assembly.— The fact was stated, and often alluded to, that *fifteen thousand dollars* were pledged to the existing Board, in case of their re-election, and all this money would be sacrificed in case of changes in the Board. Whether this was the fact or not, I cannot say; but frequent remarks and allusions were made which were fairly susceptible of this construction, and of no other. This is certainly a new method of carrying a point in the presbyterian church; and without asserting whether it was or was not adopted; that is, whether the *fifteen thousand dollars* were offered as the consideration or inducement for the re-election of a *party* Board, I am prepared to say, that the principle is an unholy one. Such are my views of its character, that were an offer of this kind made to me, I would refer the intended donor, for a full answer, to the Acts of the Apostles, chap. viii, verse 20. It comes so near what would be called *bribing* in political transactions, that it would take a sagacious mind, and one trained amidst *technicalities*, not to be, at least, liable to mistake one for the other. If the church can approve and sanction this mode of filling the coffers of the Lord, it will form at least a *new feature* in this age of benevolence! As to the *compromise* which was agreed upon, it amounted to just nothing at all. The privilege granted to the western churches, they had a right to use at their own discretion, without asking leave of the Assembly; and while the majority viewed it in this light, they were willing to accept of it as a *reason* or a mere *occasion*, for permitting the *minority* to have their own way. And this instance of moderation, in the use of power, stands not alone. Other acts of the like character may be found in the record of their doings. Notwithstanding all the censures which Dr. Green and others have circulated through the country, respecting the majority of the last Assembly, I do deliberately and conscientiously challenge the history of the world to furnish, amidst *high political* or *ecclesiastical excitement*, a parallel to the moderation exhibited by *that majority*. I will not deny that some indiscreet and rash things may have been said, or proposed; but I refer to the final votes passed by the house, as expressive of the cool and settled opinions of the New School or Low Church. In several prominent points they permitted the *minority* to carry their favourite points, and in some others, they conceded certain things for the sake of peace. And the thanks they receive from the *minority* are recorded in the Advocate, and in several religious newspapers of the land.

But I forbear. I have solicited the public ear, perhaps too long, on these themes. I ask nothing but a candid hearing; and had I not been dragged before the public, without ceremony and contrary to my own wish, and held up to the gaze of the ministry and the churches, as having betrayed my trust as the *presiding officer* of the highest judicatory of the presbyterian church, I should not have troubled my readers on this subject at all. But necessity was laid upon me; and this undertaking has been executed under a conscientious impression of duty. If I have in the discharge of this *duty*, employed any expressions which do not comport with a temperate and christian discussion, and which were not called for by the nature and method of the attack, I could wish them blotted from my page for ever. As to passion and asperity, I have felt none. Such are my impressions of the vast and vital importance of *union*, and *brotherly forbearance*, and *cordial co-operation* among the ministers and members of the presbyterian church, that I would not have upon my soul the responsibility of commencing this contest, for the price of my right arm. In all this matter, I have acted in the posture of self-defence. In no other way am I willing to act. And even this privilege of self-vindication, I would cheerfully have waved, had I stood alone in the allegations, or could I have seen any prospect, that this course would promote the peace of Jerusalem. But no such prospect opened before me; no such expectation could be justified by the circumstances of the case. The only alternative left appeared to me to be this; either for the Moderator and the majority of the last Assembly to set down silently under the unjust and ungenerous imputations cast upon them by their brethren of the same household, without effecting, by this forbearance, any practical good; or to appeal from their record of these aspersions to an enlightened public, for their decision. After much deliberation, I selected the latter course. And now I leave this whole matter with the christian reader and with God.

I am, dear sir, most respectfully, your's,

NATHAN S. S. BEMAN.

Troy, Nov. 1831.

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* I am sorry to learn, that a writer in the Presbyterian, of Oct. 12th, who styles himself "INQUIRER," not satisfied with the first or second edition of brother Kirk's speech, has prepared a *third* to suit himself. He has improved both upon the report of the Presbyterian and upon the Advocate, and asserts that Mr. Kirk, of Albany, "*very candidly acknowledged*, before the Assembly, that he and his party had come there to displace Mr. Russell from his office as General Agent of the Board of Missions." Every person who is acquainted with this matter, knows that Mr. Kirk made no such declaration. As to "*his party*," he said nothing. He merely expressed his own views and feelings, in relation to Mr. Russell, as agent of the Board.

† I here subjoin another fact, which I can prove, if necessary. Some days before the meeting of the Assembly, a member elect of the Assembly, belonging to the city of New-York, told a brother clergyman who was not a member, that they were sure of ninety-three votes for their candidate. What an extensive and minute correspondence must have been carried on, by the High Church party, to have ascertained these facts, and then to deposit them in the keeping of so many of their members, some time before the meeting of the Assembly! It will be recollected that a number of brethren with myself had agreed to support Dr. Spring, but were "*completely out-generalled*" by Dr. Green!

TEMPERANCE.

SCHOOL DISTRICT SYSTEM.

The recommendation of the New-York State Temperance Society to the County and Town Societies, to organise a Temperance Society in each school district in the state, is a measure of vast importance, and officers of societies cannot give it too much attention. The plan can be carried into operation, and in a very short time, if the officers of Town Societies will feel its importance, and commence the organisation without delay. Let some one be appointed in each town, as agent, to visit each school district, and by seeing the instructor of the school in the morning, and requesting him to direct the children to inform their parents and others, that a meeting is to be held in the school-house on that evening, to organise a District Temperance Society; all the inhabitants in the district might in this way have notice. The agent during the day, might visit as many families as possible, to give information on the subject, and meet them at the appointed place in the evening. By adopting this course, persons undertaking an agency, might form a society each evening, and every district in a town would soon be under complete organisation. It will be at once perceived, that in meeting in small districts, where most if not all the inhabitants are acquainted, there would be a harmony of feeling, and an energy of action, not to be found in societies embracing a larger range. These district societies should be under the direction of the town societies, and report to them in the same manner that the towns report to the counties. There are nearly ten thousand school districts in the state; an organisation in each would bring this blessed work home to every individual, and effect the entire expulsion of ardent spirits from our state, in a much shorter period than the most sanguine have anticipated.

The plan proposed is so simple, that it is hoped the town societies will commence the work without delay. Already the counties of Albany, Schenectady, Rensselaer, Monroe, Ontario, Cayuga, (and it is hoped others), are adopting it, and in no instance has there been a failure; and should the whole state gain in the same ratio, as those districts already heard from, we shall be enabled to report 500,000 pledged members to total abstinence, in a short period. In most cases the district meetings have been better attended than town meetings. Until this organisation can take place, the cause will not advance. The town societies exercise only a limited influence; it is felt in the principal village, and its immediate vicinity, but the great body of the inhabitants living remote have not had the subject placed before them.

REUBEN H. WALWORTH,
EDWARD C. DELAVAN,
JOHN F. BACON,
JOHN T. NORTON,
HENRY TROWBRIDGE,
RICHARD V. DE WITT,
ARCHIBALD CAMPBELL.

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Effect of giving Children Ardent Spirits.

I am yet a young man, but I will tell you what I have seen. I have seen—and I can almost fancy I now see—the village school house, and its green lawn, on which forty or fifty robust and active children were sporting in all the gaiety and recklessness of early youth. I had several particular associates there, whom I often accompanied to their respective homes. Of these some had parents who loved the liquid poison, and frequently put it to the lips of their little sons. And now, when I ask after these same once loved associates, where have they gone? Alas! of several, I too well know the sad history. One grew up a tippler; at eighteen was held to bonds to a large amount, for a violent personal attack on a highly respectable gentleman; fled from his native state, and after a year or two of profligacy, died by his own hand. His brother, who was saved from the like course, only by the mastery of another passion, avarice, which combated for a time the strength of intemperance, has at length, under thirty, gone to the verge of the grave, over which he now totters with the bottle in his hand. A third, though born to a large property, and having the finest advantages for obtaining an education, now drives a team, a drunken waggoner, on the same road on which his father's coach used to roll. Another ran away from home at sixteen, and is supposed to have found a grave somewhere amid the revolutions of South-America. Another, on his passage from New-Orleans to some northern port of the United States, laid a plot for seizing the vessel, rose upon the captain, was wounded, and finally thrown bleeding, into the sea, and perished. These all loved strong drink, and, I am convinced, imbibed their passion for it from the examples of their parents, and from being permitted to drink the "*leavings* of the bottom of the glass."—*Pastor's Journal.*

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The Columbia (Ten.) Mercury of the 8th inst. contains the following:—

"During the present term of the circuit court, a man named John Coffee, was brought to the bar for trial, charged with having *murdered his wife*. The evidence adduced in support of the charge, proved the criminal to have been subject to intemperance for many years, and also that while in a state of intoxication, he committed the atrocious crime, for which he was arraigned. His counsel laboured hard to excuse him on the ground of his insanity; but the fact was too clear that his insanity was that arising from drunkneness, which so far from excusing, only aggravates the crime. This case should make a deep impression on the mind of every man, to pause and consider the dreadful consequences which may follow."

INTELLIGENCE.

FROM MR. DWIGHT.

Letter from H. G. O. Dwight, to two of his friends in this village:—

MALTA, *August* 16, 1831.

VERY DEAR BRETHREN—I thank you both for your very kind letters, one dated Sept. 4th, the other Sept. 6th, 1830. Although they were almost a year old when I received them, still they brought you fresh to my mind, and I seemed to see acted over again, some part of those happy scenes which I witnessed while I was with you. I take the liberty of addressing you conjointly, as I have very little time to spare at present, for writing to my numerous friends; and were I to write each of you a letter, the one would only be substantially a repetition of the other.

I assure you it fills my heart with gladness, to hear from you that I am not forgotten in your monthly concerts for prayer; and I must say, that often during the long and perilous tour which I have just completed, when I have been in a state of anxiety and perplexity, from which no earthly power could relieve me, I have been comforted and consoled and strengthened, by the consideration that some of my friends, whom I have left behind, do not cease to remember me at the throne of eternal mercy. I beseech you, dear brethren, and through you all my christian friends in Utica; you with whom I have so often "taken sweet counsel," and walked "in company to the house of God;" I *beseech* you never to forget me in your prayers, as long as you and I shall remain labourers on this footstool of God. The Lord does delight to hear the prayers of his children; and no blessing is he more ready to bestow, than spiritual blessings in Christ Jesus. These are the blessings I most of all need, and I think I may say, most of all desire. Riches and honours I do not covet; neither am I anxious about a long life; but I am in constant and pressing need of the graces of the Holy Spirit. I want that wisdom that cometh down from above, which is "pure, peaceable, gentle, and easy to be entreated; full of mercy and good fruits;" and that "faith which overcomes the world," "subdues kingdoms, works righteousness, obtains promises," stops the mouths of lions, and "quenches the violence of fire." When you assemble, then, at the monthly meeting, for the express purpose of praying for a "world lying in wickedness," and for those who have been sent out from the churches, to labour to reclaim this world, do not forget one who was nurtured in your bosom; whose first vows are enrolled on the records of your church; who once was permitted with you to frequent the sanctuary of God, and the place of prayer, and to participate in all that profusion of christian privileges with which you are still blessed; but who is now far away from you in the east; surrounded with superstitions and abominations, of the length and breadth and deep turpitude of which you have very little conception; yet permitted, though all unworthy, to labour and wear out his life, as an ambassador of the Lord Jesus Christ.

Pardon me, my brethren, that I have directed your attention so much to myself; but I need not and will not apologise; for surely, if to any individuals, to *you* I may be permitted to speak out the feelings of my heart.

Since I bade you adieu, it has fallen to my lot to see much of the miseries and abominations of this disordered world; and this, too, in those countries where God was first worshipped in purity, and where the christian churches were earliest planted. The present state of the christian churches in the east, is an awful warning to all who now possess the true gospel of Jesus Christ. It shows most affectingly, the deep degradation to which those are sometimes left to sink, who have abused exalted privileges. The more highly distinguished any church, or any number of churches, is, by the peculiar favour of God, the more utterly abandoned and desolate are those churches in danger of becoming, if by unbelief, or love of the world, or any other sin, they persist in provoking the Majesty of Heaven. Here, where truth fell from the lips of the Lord Jesus Christ him self; where Paul planted, and Apollos watered, and God in a most remarkable manner gave the increase; where churches were built up and blessed with the most wonderful revivals of religion; now the power of the Moslem prevails; and in every town, and almost every village, throughout the length and breadth of the land, is the daily and public proclamation made, that *Mahomet is the true prophet of God*; while as to the churches that still bear the name of christian, there is in them every thing almost that is abominable and degrading in vice and superstition and scarcely the smallest remnant of the purity and simplicity of the gospel.

I do not wish to be the prophet of evil to the churches in my beloved native land; but I now see more clearly than I ever did before, how it is possible (I will not say probable) that they may one day be overwhelmed by irreligion and infidelity, if not by ignorance and superstition. You remember the fate of those in Ephesus, who forsook their "first love," and of those in Thyatira, who followed after a false and seducing teacher; of those in Sardis, who had a "name to live," and were "dead;" and of those in Laodicea, who were "neither cold nor hot," and who at the same time boasted that they were rich and "increased with goods, and had need of nothing," and knew not that they were "wretched, and miserable, and poor, and blind, and naked." And here you have the punishment in this life, of pride, and self-sufficiency, and spiritual sloth; of hypocrisy, heresy, and apostacy, in those who profess to be the children of God. Wherefore, "be watchful and strengthen the things that remain." "Remember how thou hast received and heard, and hold fast and repent."

You both inquire respecting Asaad Shidiak. Nothing that can be depended upon has been heard from him recently. It has been reported that he is dead; and this seems rather probable, though not certain. I have not seen him, as you seem to suppose; nor have I been at all in the vicinity of the place of his confinement.

Your's, in the faith of Christ,

H. G. O. DWIGHT.

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From the Religious Intelligencer.

FUNDS FOR MISSIONS.

A letter from Dr. Scudder, of the Ceylon mission, stirring and full of entreaty on this subject, commences with the following paragraph. We commend it, with the remarks of the Boston Recorder, to the serious attention of our readers:—

"It is an appalling consideration, that nearly six hundred millions* of our fellow men, are on the road to eternal woe. The only hope of their salvation, is their embracing the gospel of which they have never heard. Christians are bound by the most solemn obligations to send it to them. These obligations they have not fulfilled. The reason urged is the inadequacy of the means. Six hundred millions of immortal beings perishing! I look around me with amazement and ask, Is there no help? The only answer I can obtain to my inquiry is, in all human probability before any arm is stretched out for their relief most of them will be shrouded in the darkness of eternal night. The pathetic exclamation of Jeremiah rushes into my mind. "O that my head were waters, and my eyes a fountain of tears, that I might weep for the slain of the daughters of [this] people."

The thought with which the writer sets out is appalling; but it is one with which every Christian is bound by the spirit of his religious profession to be familiar, and which surely should not be without its influence in shaping the whole tenor of his life. The claims of those perishing for lack of knowledge; *perishing!* and for lack of that knowledge which God has entrusted to *us* for their benefit! these claims extend to us *all*, and are imperative and urgent. What ought we to do, to meet them?

It is not enough carelessly to contribute a few cents or dollars, when solicited; nor to give one's name to an association, as an annual subscriber; nor to devote an hour once a month to the consideration of the subject and to prayer. The missionary spirit, which all ought to feel, is no other than that by which we suppose the most holy and devoted *missionary* to be actuated. It is a spirit of effort and self sacrifice, that pervades the whole soul and modifies the whole character. It *studies* to do good. It *seeks out* ignorance and misery to be instructed and relieved.

Once it was somewhat difficult for any private individual who might desire it, to extend the influence of his charities beyond the small circle in which he moved. But it is not so now. The whole heathen world is brought within the easy reach of every Christian in America. One to whom God may have instrusted a few dollars or cents even, for the promotion of his kingdom, can expend it for the benefit of the benighted and perishing where he pleases. The collector of a missionary association is an agent for the millions who sit in darkness over the whole earth; and is able, by a speedy and sure conveyance, to send your bounty to the four quarters of the world. Nor need you be ignorant of the relative claims of different portions of this vast field of labour. The religious publications are full of intelligence, and are so easy of access that no American Christian can innocently neglect to become acquainted with the moral wants of at least those portions of his fellow men to which missionaries from the midst of us have been sent.

It will not do, *therefore*, to say either that we have not access to the heathen, or that we do not know their wants. Conscience allows neither of these pleas. And as to the plea of inability, it will be time to consider that when we have *begun* to make real *sacrifices* in the cause of missions.

A pledge to missionary effort must come to be distinctly and universally recognised as *part of the christian profession*. No one should be admitted to a church who does not understand and acknowledge his obligations in this respect. We have no hesitation in saying that it should be a prominent topic in the examination of candidates; and if it should stand out, as an acknowledged and universal duty, in the *covenant* publicly read on the admission of members, we do not believe its insertion there would appear to Him who bought us with his blood, and who is the head of the church, to be either improper in itself, or uncalled for by circumstances.

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* Exclusive of Jews, Roman Catholics, and the Greek Church.

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Colony of Liberia.—In Monrovia, fifty-five new wood and stone houses were erected in 1830. Caldwell and Millsburgh, and some towns for recaptured negroes, share in the general prosperity. Francis Devanny, an emancipated slave, has accumulated a property worth $20,000. Mr. Waring, another colonist, sold goods to the amount of $70,000. Two of the colonists own vessels, and would trade with the United States, had they a national flag. The net profits on ivory and dye-woods, passing through the hands of the settlers in one year, was $30,786. Eight vessels traded to the colony last year, from Philadelphia. In agriculture every thing grows spontaneously. There is no winter; but one continual spring. There are six schools in successful operation. It is calculated that every child in the colony shall be educated. One hundred from the neighbouring clans now attend the schools at Liberia. Divine service and Sunday schools are regularly attended. There are three religious societies, Baptist, Methodist, and Presbyterian. Meetings are held on the Sabbath and week day evenings. Three Swiss missionaries reside there. The christian religion appears to have some influence on the surrounding tribes. The population is 2000. They have six militia companies, a fort, twenty pieces of cannon, and arms enough to arm 1000 men.—*N. Y. Evan.*

Popish Hierarchy in the United States.—John England (a Roman catholic bishop, residing in Charleston, S. C.) has issued a proclamation to the people of America, dated 20th of August, 1831; from which we extract the following summary of popery; in the most authentic form demonstrating that the Dragon has set up the Beast in this republic, and given him "his power, and his seat, and great authority;" and that the American world are wandering after the Beast. Rev. vii, 2—4:—

"Fifty years ago, there was not a diocess, a bishop, a seminary, nor a convent of the catholic church in our Union. Now, there is a perfect province, with its regular hierarchy, consisting of the Archbishop, with seven suffragan Bishops, and two co-adjutors, besides two exempt diocesses and their bishops, giving an aggregate of twelve of the episcopal body, with their secular clergy; two universities, and five or six seminaries, a province of Jesuits, with a university and noviciate, and two or three colleges; an establishment of Sulpicians, with a university and college and seminary; a province of Dominican Friars, with their professed house and college and noviciate; two or three establishments of Lazarists, with their colleges and seminaries and schools; an establishment of Augustan Friars; two flourishing ursuline convents, visitation nuns, carmelite nuns, poor clars, lorretines, sisters of charity, and five or six other descriptions of female religious societies, with their schools and establishments, besides some monasteries of men. Add to this, periodical presses, and a continual demand for new churches and more clergymen."—*Protestant.*

Boston Female Jew's Society.—A meeting was held in Boston on Monday of last week, in behalf of Jewish missions, at which Rev. *Wm. G. Schauffler* was ordained as a missionary to the Jews. The ordination sermon was preached by Rev. Professor Stuart.

Rev. Mr. Schauffler is supported by the funds of the Ladies' Jews Society, under the direction of the American Board. He "is a native of Germany; but resided for several years at Odessa, South Russia; his family having been among the German colonists who emigrated to the region of the Black Sea some years ago. He came to this country about five years since; completed the regular course of study at Andover, in October, 1830, and has spent the last year there as Abbot Resident. He leaves Boston this week for New-York, where he will immediately take passage for Havre. He will then proceed on his mission, directing his course first probably to Constantinople. He has been naturalised, having resided in this country the requisite time, and he goes out as a citizen of the United States.

"No less than *nineteen* individuals," says the Recorder, "who are about to leave this country on foreign missions under the direction of the Board, were present on this occasion.— Most of them leave the city this week for New-Bedford, to embark immediately for the Sandwich and Marquesas Islands."—*Rel. Intel.*

A New Ground of Opposition to Missions.—A few days since, a lady, who is our informant, was on board a canal-boat a few miles west of this village, and heard a warm dispute between an ignorant professor of religion, and a noisy Universalist. After considerable disputation on the subject of *future* punishment, the Universalist belched out his anathemas against missions, when his antagonist readily acknowledged that he agreed with him on that subject. He said that he had, until he started this journey, been friendly to missionary operations; but *since* he left home, he had been convinced that they were all wrong, and he should never give any thing more for their support. He said that just before he left home, a minister came into his neighbourhood, preaching about sending missionaries to Rome, and begging for money to purchase bibles *to* give to the inhabitants; but, said he, "as I came along, I *stopped at Rome*, and I did'nt see but that the people were as good Christians as we were in New-Hampshire; and besides this, they lived in great houses, and appeared to be better able to buy themselves bibles than we were to give them."

We regret very much, that as this conversation took place just as our informant left the boat, she had no opportunity to correct the poor man's geography, and let him know that there was a place called Rome in Italy, quite as *ancient* and as noted as the little village of that name in Oneida county.

Now, although we may laugh at the ignorance of this man, and pity his simplicity, are there not multitudes that oppose the benevolent efforts of the day, to send the gospel, and dispel the darkness of catholic superstition and pagan idolatry, who can give no better reason for it, than did this man, for his recent conversion from a supporter to an opposer of missions.—*Roch. Obs.*

The Commotions in Greece.—Rev. Mr. Brewer, in a letter to the editors of the New-Haven Advertiser, dated Smyrna, August 27, speaks encouragingly of the prospects of the Greeks. He says, "The worthy old Miaulis wept, it is said, like a child, when he set fire to his fine ship, the Hellas, in order to save her from the Russians. In my opinion, these present commotions promise soon to produce for the poor Greeks a more rational and permanent tranquility than they have for a long period enjoyed. "A Constitution and a Congress," is the watch word, before which the ephemeral power of the petty tyrant will vanish away."

The Cherokee Phœnix announces the death of Noah Vail, aged 22, son of the Rev. John Vail, known well to the christian public as one of its faithful missionaries among the Indians. This is the third child Mr. and Mrs. Vail have lost within the last seven months.—The same paper also announces the death of Miss Mary Ann Vail, aged seventeen, also belonging to the mission family at Brainard.

It is *understood*. (says the Newark Sentinel), that the Rev. Dr. McDowell, of Elizabethtown, will not accept the professorship tendered him by the theological seminary of Virginia. Altho' dismissed by the presbytery for that purpose, his *congregation* interposed objections to his removal, and the matter has been finally settled, by submitting the question to an impartial tribunal, consisting of ministers and laymen, who, after mature consideration, declared that it was the Doctor's duty to remain with the people of his charge.

The subscriber acknowledges the receipt of $40,06 cts. contributed by a few citizens of the Cherokee nation, for the purpose of defraying the expenses of a visit to her husband in prison. To those and to all who have manifested kindness to her, during the late scenes of affliction through which she has been called to pass, she tenders her sincere thanks, desiring that their kindness may receive an eternal reward.

ANN O. WORCESTER.

New Echota, Nov. 4, 1831.

REVIVALS.

Philadelphia.—Rev. Mr. Patterson gives, in the Philadelphian, an account of a protracted meeting in his society. It was continued six days with happy results. On Sabbath evening, between three and four hundred attended the inquiry meeting. The number of conversions is not stated.

Delaware County.—A letter from Rev. L. Hull to the editor, gives an account of several protracted meetings in Delaware county. At Masonville, there were about twenty hopeful conversions. At Cook's settlement, also, twenty. The church at this place has been increased in one year from thirteen to fifty-seven members. During the same time, one hundred and fifty-three have been added by profession to the church in Deposit, and two of its branches.—This in a very sparse population. At Nineveh, (as we read the manuscript), a new and growing village on the Susquehannah, a precious refreshing was enjoyed, and about thirty gave good evidence of a change of heart. The influences of the Spirit seemed to pervade the whole place, and circumstances are favourable for a continued and general revival. In these meetings, the obligations of sinners to immediate repentance were clearly presented, and the Lord evidently blessed his own truth in a powerful manner.

Mexicoville, Oswego Co.—A correspondent informs us of a protracted meeting of twelve days at this place, which resulted in many conversions. Thirty-two have since been added to the presbyterian church, and a goodly number more are expected to join. The Baptists have also held a nine days meeting, which was abundantly blest. About forty have been added to their church, and something less than thirty to the Methodists.

The *baptist* churches in Schenectady and Troy appear to enjoy seasons of refreshing. In Philadelphia, Dr. Brantly has baptised fifty since the protracted meeting held by his church.

In Worcester, Mass. Elder Going lately baptised fifty. One hundred are on the point of uniting with another church, and forty to a third; all in the same town.

Connecticut.—A friend in New-London county, says the Evangelist, informs us, that nearly every congregation in that county has had a revival this year, and that they are now repeating their protracted meetings, with apparently even more powerful effects than at first. The nature of the case would indeed show us, that such should be the result, if the business of repetition is entered into resolutely, earnestly, and with faith in God. We have been told that the same is true also of Fairfield county, where they are now holding their meetings a second time. It is reasonable to suppose that multitudes, whose attention was only partly arrested by the first meetings and their results, will now be found in just the state of mind to receive impressions that shall be permanent and saving.

Revivals in Colleges.—From three to four hundred individuals, at the various colleges, have, within the last year, devoted themselves to the service of the Redeemer.—*Quar. Reg. Am. Ed. Society.*

Revivals.—The notices of revivals which we have published, give but a very faint impression of their extent and power. On very many of our southern churches, the Spirit is descending as the dew, and on some of them, like the mountain torrent. At no former period in our history, has there been any thing to compare with the present progress of evangelical truth, in enlightening the mind, renewing the will, and sanctifying the heart. We hope soon to be able, through the reports of the different Presbyteries, to give a skecth of the work, and of the places which have been visited by the special manifestations of the love and mercy of God. And would that all our churches were among the number of those which are thus favoured. But alas, some are at ease in Zion; some are slumbering within the sound of the gospel trumpet, which cries, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." How long the present refreshing season will continue, and how widely its influence may yet extend, none can tell. If it ceases at all, there will be a cause, and that cause will be the fault of the church; the unbelief of the professed people of God; a ceasing to watch, and labour, and pray; the introduction of the spirit of the world, its selfishness, contentions, and animosities, into the bosom of the church.—Should these things occur, the influences of the Spirit of God will doubtless be withdrawn; and against these things, it becomes all who love the Lord Jesus Christ, to be on their guard.—*S. C. Observer.*

WESTERN RECORDER.

UTICA: DECEMBER 6, 1831.

Departure of the Missionaries.—The New-Bedford Weekly Register, of Wednesday last, gives the following particulars of the departure of the missionaries for the Sandwich Islands:—

"On Saturday morning last, about 8 o'clock, the missionaries embarked on board the ship Averack, for the Sandwich Islands. This company, numbering nineteen, is said to be the largest which has ever been sent out from the United States. It consists of Messrs. William P. Alexander, Richard Armstrong, Cochran Fobes, Harvey R. Hitchcock, Lorenzo Lyons, John S. Emerson, Ephraim Spaulding, David B. Lyman, preachers; Alonzo Chapin, physician; and Edmund H. Rogers, printer. They are all accompanied by their wives, except the last, who is unmarried. Of the whole number, one was from the state of Kentucky, three from Pennsylvania, one from New-Jersey, four from New-York, one from Connecticut, five from Massachusetts, two from New-Hampshire, and two from Vermont.

"On Friday evening, they assembled in the north congregational meeting-house, to receive the instructions of the Prudential Committee, which were read to them by Rev. Dr. Fay, of Charlestown. The exercises on the occasion were very interesting, and were listened to by a large and highly respectable audience. Previous to the instructions being read, Mr. David Greene, one of the Secretaries of the Board, gave an interesting account of the progress and present state of the mission.

"Appropriate exercises were had upon the wharf, which were listened to with respectful attention by the mixed multitude. The parting scene was truly affecting; and in one instance (the last embrace of an aged man and his only daughter) it was almost heart-rending, and bro't tears to the eyes of many of the spectators. As the vessel left the wharf, the devoted band sang Heber's missionary hymn."

The following additional particulars are from a correspondent of the Boston Recorder:—

"*Saturday, Nov. 26th.*—At 8 o'clock this morning, the missionaries and numerous friends of missions, amounting to two or three hundred, assembled on Taber's wharf, the place appointed for embarkation. The band, who were at this moment to leave forever the land of their friends and their nativity, with all its privileges and endearments, manifested the greatest composure and even cheerfulness, as they stepped from the wharf to the vessel. One of the females remarked pleasantly to a friend who stood by, "I am now ready to be offered, and the time of my departure is at hand." After they had taken their stand on the deck, the parting hymn, "Blest be the tie that binds," &c. was sung, in which numerous voices united. To the missionaries, and doubtless to many others, it had a meaning which they had never attached to it before. This was a real parting—the most important the Christian can ever know. It was the forsaking of ministers, and churches, and kindred, and native land, almost all that is dear in this world, forever. After the hymn, a prayer was offered by Mr. Greene, when the sloop, on board which they were, and which was to convey them to the ship lying in the stream, two or three miles below, immediately left the wharf. They were soon on board the ship, which is to be their home for the next five or six months; and about ten o'clock the anchor was weighed, and they proceeded to sea with a fair wind. At three o'clock, P. M. the pilot left the ship off the western point of the Elizabeth islands, then making good progress. May the prayers of their friends and the friends of missions attend them; and may the God of grace be their protector and comforter!

"At the time of the embarkation, the most perfect order and silence prevailed among those who were assembled. The labourers at work on the wharf, and on the vessels near by, suspended their labours and listened to the singing and prayer. Rev. Mr. Holmes and a number of other christian friends, gentlemen and ladies, manifested the interest which they felt, by accompanying the missionaries down the harbour to the ship."

Sunday School Jubilee.—The following interesting account of the Sabbath school celebration, which was recently held in Syracuse, was handed to us at too late an hour for insertion in our last:—

The 50th anniversary of the establishment of the Sunday school, by Robert Raikes, of Gloucester, England, which was celebrated in the presbyterian church, presented a scene of unusual and thrilling interest to the friends and patrons of this noble institution. Information of our design to celebrate the jubilee anniversary, together with the order of exercises for the day, had been widely circulated in the county, through the medium of the public papers. The general apathy, however, which had hitherto prevailed on this subject, together with our experience of the total inefficiency of all means to bring together, for any purpose, the patrons of religious institutions in the county, had laid to rest all hopes of any thing more than what we had ordinarily witnessed—a scattered audience and a disheartened application to the business of the day. But in this we were disappointed. Early on the morning of the 19th, vehicles loaded with children, attended by their parents or teachers, were seen coming in from all points of the compass. At eleven o'clock every slip on the first floor of the church was crowded to overflowing with children. The galleries above and the aisles below were filled with those who came to witness the interesting scene. The meeting was opened with a solemn and appropriate prayer. This was followed with a hymn, sung by the children, whose soft and mingled voices fell in sweetest melody upon the ear. The meeting, after this, was addressed by Rev. Mr. Bates, of Manlius, Rev. Mr. Loss, agent of the Western S. S. Union, and Gerrit Smith, Esq. of Peterboro. These addresses were characterised by comprehensive views, adaptedness to the occasion, and exhibited a rich current of fervid and glowing thought. If they were faulty in any thing, it was in not pressing upon the audience with sufficient earnestness and power, the necessity of immediately entering with redoubled ardour, into the interesting field of labour. It was exceedingly animating to observe with what promptness and accuracy the questions proposed by Mr. Loss, in the course of his address, were answered by the children. They exhibited, on this occasion, a familiarity with the great system of religion, which we hardly expected to witness in children of such tender years.—The exercises were concluded with a hymn in alternate responses from the children and the congregation, closing with the chorus in doxology, when we all united in sending up from gladdened hearts the tribute of our mingled song of praise to the triune God.

We then left the house, and marched in procession, the children preceding the citizens, to the baptist church, where we re-organised, under happy auspices, the Onondaga Sunday School Union.

THURSDAY next is the day appointed by Gov. Throop, for our annual *Thanksgiving*. This day, we apprehend, is too generally regarded as a mere holiday. It would certainly be improper to observe it as a day of fasting and humiliation; but equally improper to keep it in mere feasting and festivity. Thanksgiving is a religious festival, and it becomes a christian people to observe it in such a manner as to commend themselves to their Almighty Protector.

The Governor has directed our attention to the temperance reformation, as a subject of special gratitude. We hope, however, it will not be forgotten, in offering up our thanksgivings, that this work is yet in its infancy, and that *gratitude* and *supplication* may be mingled together on this interesting occasion.

Our country also requires our prayers; and though "exalted to heaven," we have occasion to "rejoice with trembling."

Scott says, "It is insolence for man to pretend to be more merciful than his Creator." Multitudes are guilty of this insolence, and not a few who would scorn to be called Universalists. The reason of this is obvious. We live in a revolted world, where rebels sit in judgment upon the laws that condemn them; and where even those who obtain pardon, have very limited and inadequate views of the guilt of treason, as committed against the God of heaven. Would the outlaws from human society be considered by any government on earth, as impartial judges in their own case? Nor if ransomed and restored by penitence to the bosom of society, should we expect them at once to exhibit all the impartiality which distinguishes men of unshaken virtue. No wonder, then, that even Christians should have inadequate views of sin. They have been too long under its dominion, and are still too often ensnared by its blandishments. When they can fathom the immeasurable depths of guilt in which sin involves them; then they can begin to form some estimate of that amazing love and forbearance, which none but a God of boundless compassion could exercise towards creatures so unworthy. But as circumstances are, sinners virtually charge all the guilt of their sin upon a God of infinite mercy and forbearance; and Christians in a lukewarm state, will so far imitate their example, as frequently to entertain hard thoughts of God, at the very moment when the everlasting arm of mercy upholds them, from the ruin into which they would otherwise inevitably fall, and be lost for ever.

For these six months past, the thriving Christians in this part of the country have been deeply engaged in collecting earthly treasures. Their leading object seems to have been to make money. Well, now it has been made, what will they do with it? Will they hoard it up as their own? or will they devote it to the interests of the Master whom they profess to serve? Surrounded as they are with a great cloud of witnesses, this is a question of no small moment, and one that must be answered.

Another question still might be put to money-loving professors. How much of their late accumulations has been stained with the blood of souls? Covetous professors are nothing less than idolators. Those are never pure from their own blood, or the blood of their fellow-creatures.

Amazing responsibilities attach to Christians in this part of the country, at the present time. Who can tell their amount? Who can calculate the worth of souls? These, it should seem, will be saved or lost, according to the activity or sloth, spirituality or worldliness of Christians and christian ministers. What shall be done? Let every one ask the question, and act upon it in his own person; for the school of Christ admits of no idlers. His army acknowledges "no supernumeraries." Every "slothful servant," properly so called, will at length be turned out of service. Every "unjust steward" will be displaced and condemned. And what if the decision should now be made? Are christian professors all waiting for the coming of the Lord?

Holy living should show itself conspicuous in every department of christian effort. In times of partial declension, we not unfrequently exhibit a working-spirit, which savours more of carnality than of true devotion of heart to the service of God. In the Sabbath school, the bible class, the monthly concert, the missionary, bible, tract or prayer-meeting, we may see much of formality, with little of the power of godliness. Christians are not then looking for present results. Their harvest time is then somewhere in the indefinite future. But, saith the scriptures, "Woe unto them that are at ease in Zion."

Mr. *Daniel Nasmith*, the gentleman who came over from Scotland to establish local missions, Young Men's Societies, &c. in this country, sailed for Europe on the 1st inst. He has had an agency in forming twenty local missions in cities and villages of this country, and twenty-seven Young Men's Societies. We hail, with great pleasure, the aid of our brethren across the water, in these works of christian benevolence. Let us each communicate to the other, the blessings God has bestowed upon us, and thus be "mutual helpers to each other's joy." Mr. Nasmith's efforts in this village endeared him to our citizens; and the local mission which has been established (or projected) we trust will be productive of happy results.

It was at the house of Mr. N. in Scotland, that the lamented *Urquhart* breathed his last.

We observe with pleasure, the result of a meeting at Boston, to aid the American Sunday School Union in the *Great Valley* enterprise. A subscription of $2000 was raised on the spot, and it is expected this sum will be much increased. No less than fifty missionaries and agents are now employed by the Board in this vast field; and through its instrumentality two thousand schools have been already established.

A protracted meeting commenced in Mr. Beman's church in Troy, on Thursday the 1st instant. It is to be followed up, we understand, by a similar meeting at Mr. Kirk's church, in Albany. Should these be blessed, others, no doubt, will be held in the vicinity.

For the Western Recorder.

CONSISTENCY.

MR. EDITOR—Having had occasion some few days since, to travel a distance of fifteen or twenty miles in the vicinity of Utica, I took a seat in the mail stage, accompanied with eight or ten passengers. On our way, much was said on the subject of temperance; and although we made several stops at public houses, not a person was seen to call for any strong drink, except a universalist minister, who had been out a few miles to preach a funeral sermon. He took no part in the discussion, but after it was ended, stepped to the bar, and called for a glass of the good creature, to manifest his disapprobation of what had been expressed by the passengers.

TEMPERANCE.

ELBRIDGE, *Nov.* 30, 1831.

MR. HASTINGS—You will confer a favour on the Synod of Geneva, by publishing the following resolutions, passed at Homer.

Your's, TIMOTHY STOW.

"*Resolved*, That in view of the present state of the church and the world, far more vigorous and systematic efforts must be made, before the millennium can be introduced.

"And whereas the means of securing the fulfilment of the predictions of God, respecting the spread of the gospel, and the universal reign of Christ, are clearly defined in the sacred scriptures:—

"*Resolved*, That every minister and professed christian is, at the present time especially, bound to cherish and cultivate a spirit of more devoted piety; and to feel continually, that he is created, redeemed and continued in the church, for the express purpose of aiding directly and efficiently in the great work of converting the world to Jesus Christ.

"*Resolved*, That in securing this great object, and in the exercise of that spirit of piety which the gospel enjoins, greater sacrifices and self-denial are demanded, than have appeared in the church since the days of the primitive Christians.

"*Resolved*, That it is one great and increasingly important duty, to seek out and aid in supporting young men of piety and talents in preparation for the gospel ministry; and to encourage such young men to pursue a thorough and systematic course of study in preparation for the sacred office.

"*Resolved*, That it is the duty and privilege of the church, to furnish all requisite aid to such young men of piety and talents as are unable to support themselves, yet are willing to consecrate themselves to the gospel ministry; and that such are the present facilities of securing a thorough education, and such its importance, that no young man should be encouraged to enter the ministry, without pursuing a regular and thorough course of study.

"*Resolved*, That in obedience to the injunction and spirit of the gospel, it is important that union of design and feeling, and unity of effort, be pursued in the churches, in carrying forward the benevolent efforts which are required to convert the world; and that it is the duty of every Christian, to increase as far as possible his pecuniary contributions, to circulate the sacred scriptures, and to sustain and send forth ministers and missionaries throughout the destitute settlements of our own country and the world.

THE VERSE-A-DAY SYSTEM.

JOHN XIX.

Tuesday, Dec. 6.—22. Pilate answered, What I have written, I have written.

Wednesday, Dec. 7.—23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat: Now the coat was without seam, woven from the top throughout.

Thursday, Dec. 8.—24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: That the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Friday, Dec. 9.—25. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

Saturday, Dec. 10.—26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman behold thy son!

Sunday, Dec. 11.—27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Monday, Dec. 12.—28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Tuesday, Dec 13.—29. Now there was set a vessel full of vinegar: And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

POLITICAL.

SUMMARY.

Canal Navigation.—The canal navigation closed on Wednesday night last, and, to all appearance, for the winter. Last season, boats were cleared at the collectors' office in this village, as late as the 6th of January.

The Hudson was frozen over at Albany on Friday last, but the steam-boats forced their way through the ice.

Deliberate Murder.—An inquest was held over the body of Mrs. Catharine Mason, at Ballston, on the 19th ult. in which her husband James Mason was implicated of having caused her death, by sundry blows inflicted on her person. On Monday following he was lodged in the jail of this village, and will probably have his trial before the circuit court which commences its sitting this day. Mason is an Irishman, and has for some time been engaged on the rail-road near this village.—*Ballston Gaz.*

Great Curiosity.—On Saturday, a turtle of an extraordinary size was found by Mr. Whitehead, on the meadow at a point of land running into the East river, near Mr. Barreto's place, West-Chester. He was immediately secured, and has been purchased by the proprietors of the American museum, for the sum of five hundred dollars, and brought to this city alive.—There is no doubt he was driven ashore in the late storm. He weighs fourteen hundred and sixty pounds, and is about one third larger than the great turtle called the Leviathan, which has been exhibited at the museum for a number of years, as one of the largest turtles ever found in these waters.—*N. Y. D. Adv.*

Liberality of the Blacks.—At a convention of coloured people, held at Philadelphia, it was agreed to raise $20,000, to aid the African colony in Canada.

The 22d of February, 1832, is the centennial anniversary of the birth of Washington. Hon. Francis C. Gray has accepted an invitation by the Massachusetts Historical Society, to deliver a discourse on that day.

On the 19th ult. six slaves, condemned before the supreme court, were executed at Fayetteville, North Carolina.

MARRIED,

In the city of New-York, on the 26th ult. by Rev. Dr. Milnor, Rev. *Dirck C. Lansing*, D. D. of this village, to Miss *Susan F. Van Ranst*, daughter of Mr. C. W. Van Ranst, of New-York.

DEATHS.

In Watertown, Jefferson co. on the 16th ult. Mr. *Royal Phelps*, aged 50. He was a native of Westfield, Mass. and was graduated at Yale College in 1801. For several years he was employed as a missionary by the Connecticut Missionary Society; after which he was pastor of the presbyterian church in Sempronius, in this state. The latter part of his life brought much infirmity and many severe trials. But he was enabled by divine grace to endure them with patience, and at length, with a most triumphant hope, to enter into his rest.

At Hopeton, Yates co. on the 27th ult. after a short illness, Capt. *Peter Dox*, formerly of the city of Albany, aged 90.

At Schaghticoke, Rensselaer co. on the 21st ult. *Jacob Yates*, Esq. aged 77. He was among the first to take up arms in the revolutionary war, and was a captain in the service at the taking of Burgoyne.

In Boston, on the 23d ult. Mr. *Samuel Gore*, aged 80. He was one of the number who secured and sent out of Boston, at the commencement of the revolution, the only two pieces of cannon then in the town, except those in possession of the British troops. He was also one of the number (and has left but three survivors) who assisted in the destruction of the tea in Boston harbour, in December, 1773.

PUBLIC MEETING.

Hamilton College.—The constituted Guardians of this Institution having appealed to the liberality of an enlightened, munificent and generous public, for aid to enable them to carry on the institution, and accomplish the important design of its establishment:—

The undersigned, aware that the inhabitants of Utica, in common with all their fellow-citizens of Oneida county, and the adjacent counties generally, are deeply interested in the character and prosperity of that college, respectfully invite the citizens of this village to meet at the academy, on the evening of *Thursday next*, the 8th inst. at 7 o'clock, to take into consideration the condition and prospects of the said college, and the appeal aforesaid of the trustees, and to adopt such measures in relation to those subjects as may be deemed proper.

HENRY SEYMOUR,
NICHOLAS DEVEREUX,
KELLOGG HURLBURT,
JOHN E. HINMAN,
HIRAM DENIO,
SAMUEL G. WALKER.
HORACE BUTLER.
DAVID WAGER.
ALVIN M'ALLISTER.
CHARLES P. KIRKLAND.

Utica, Dec. 2, 1831.

NOTICE.

The Trustees of the Oneida Institute are hereby reminded that their last meeting was adjourned to Wednesday the 14th inst. to be held at the Institute, at 10 o'clock, A. M. A full and punctual attendance of the Board is requested, as a variety of important business will come before them.

WM. WALCOTT, *Sec'y.*

Whitesborough, Dec. 6, 1831.

UTICA YOUNG MEN'S SOCIETY.

A meeting of this Society will not occur during the present week.

By order of the Board,
PIERRE O. BEEBEE, *Sec'ry pro tem.*
Dec. 5*th*. 1831.

List of Letters received at the office of the Western Recorder, during the last week.

C. Schuyler, Rev. S. Eaton, A. Lathrop, R. L. Hess, J. B. Hayes.

DRAPERY MUSLINS,

A Beautiful Article, and something new in this market, may be found at No. 54.
Dec. 6, 1831. BARTON & BUTLER.

NOTICE.

THE second term of Miss TRACY'S SCHOOL for Young Ladies, will commence on Monday, Nov. 28th. For terms inquire at her school-room, one door west of the second Presbyterian Church in Bleecker street, between the hours of 9, A. M. and 3, P. M.
Nov. 22, 1831. 47w3

GEOGRAPHIES.

HASTINGS & TRACY, No. 94, Genesee street, have just received a large supply of the following Geographical Works, which they will sell in large or small quantities:—

Woodbridge and Willard's 8vo. Maltebrun, Olney's, Woodbridge's School, Parley's, Worcester's, and Willett's.
Nov. 29, 1831.

SHAWLS—SHAWLS—SHAWLS,
At the Merino Shawl Store, No. 54, Genesee St.

JUST received a splendid lot of Merino SHAWLS comprising every variety, viz:—
White, scarlet & black Long Shawls,
6, 7 & 8-4 white Square Do.
7 & 8-4 scarlet Do. Do.
7 & 8-4 black Do. Do.
All free from COTTON, and will be sold cheaper than ever. BARTON & BUTLER.
Nov. 29, 1831. 48

MERINO CLOTHS—Royal purple, Moroon and other colours, just received at No. 54, by
Nov. 29, 1831. BARTON & BUTLER.

180 Pieces Plain **GROS DE NAP**, including all desirable shades and qualities; some very superior; some very cheap. Call and see.
Nov. 29, 1831. BARTON & BUTLER.

FOR MILLINERY GOODS, of every description, call at No. 54, Genesee street.
Nov. 29, 1831. (48) BARTON & BUTLER.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.
Utica, Oct. 1, 1831. 40m3

COLD WINTER IS COMING!

THE Subscriber has just received his winter stock of Goods; and he assures his customers and other people that he continues to sell a *shade lower* than at any other "regular built" store in the *state*.
ROBERT SHEARMAN,
Utica, Nov. 29, 1831. No. 62, Genesee st.

BLACK MOSS.

40 Cwt. clean black Florida Moss, just received, and for sale, by ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.

MORE CARPETINGS.

9820 Yds. Carpetings just received by the Subscriber, being as usual, the largest and best selected assortment ever offered in this place; and as he makes his purchases direct from the importers, it gives him the advantage of selecting better patterns, and selling at a cheaper rate, than any of his *competitors* in that line of business.
ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.

200 Pieces splendid MERINO CIRCASSIANS, just received by the Subscriber: Also, a few pieces MERINO CLOTHS, of superior qualities and fashionable colours; which will be sold cheap for cash.
ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.

JUST received, for the *Village Trade*, two pieces *Matteoni's* real ITALIAN LUSTRING; together with most other kinds of fashionable Silk Goods.—Also, a few pieces Ladies' imperial cloth coloured Camblets, very fine; Thibeteen Handk'fs, a new article; splendid 7-4 white French Gauze Veils, Genoa Velvet Belts, &c. &c. ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.

JUST received, a new supply of Satin and Worsted Damask; Embossed and watered Moreens, with fringes, cords and tassels, for pulpit trimmings and window curtains: Also, Furniture Dimities, Furniture Calicons, &c. Cotton and worsted Fringes, in great varieties, a large lot of Rose and Duffil Blankets, splendid Merseilles Quilts and Counterpanes, Linen Sheetings, Table Linens, &c. A superb lot of Table & Piano Covers: Also, a few pieces of fine Gauze Flannels, Worsted Yarns, Cruel, &c. &c. All of which will be sold unusually low, by ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.
☞ A few Curled Hair MATTRESSES on hand, and for sale as above. 48w8

NEW WINTER GOODS.

A NEW stock of Winter Goods, just received, consisting of Staple, Fancy and Millinery Articles, in all their varieties; which are for sale cheap—(mark) cheap—no mistake. They will be sold a little lower than at any other store in town, by
SAMUEL THOMPSON,
Nov. 22, 1831. No. 68, Genesee st.

CARPETS, AND HOUSE-FURNISHING DRY GOODS, GENERALLY.

JUST received the following, viz:—White Furniture Dimities & Fringes, Damask & double damask Diapers, Birdseye Irish Diapers, 4-4 & 5-4 Irish and 10-4 Flemish Sheetings, Double damask Table-Cloths, Best quality Quilts and Counterpanes, Embossed & watered Moreens, Drapery Muslins, Furniture Chintzes, of various qualities. Also, 7000 yds. Ingrain, Venetian, Kidderminster, Thompsonville, & Tariffville CARPETS; Brussels, Wilton, & tufted Rugs; Bindings, Stair-Rods, Printed Floor Baizes; Table, Stand, & Piano Covers, &c. &c. For sale cheap, by
Nov. 22, 1831. SAMUEL THOMSON.

CLOAK SILKS & SATINS, Watered Gros de Naps, and fancy coloured Gro de Zins, for sale lower than any one else can sell them, by
47w3 SAMUEL THOMSON,
Nov. 22, 1831. No. 68, Genesee st.

NEW STORE.

THE undersigned have commenced business, under the firm of THOMSON & WRIGHT, at the store formerly occupied by OBEAR, ROPES & Co. near Huntington's Basin, West-Utica. They have an entire new Stock, lately purchased in New-York, consisting of a general assortment of DRY GOODS, DRY GROCERIES, HARDWARE, CROCKERY, IRON, NAILS, &c. &c.; which they offer to purchasers from the country or village, at low prices.
☞ Cash paid for Pork, and most kinds of Produce.
EBENEZER THOMSON.
FRANCIS WRIGHT.
Utica, Nov. 22, 1831. 47

BRASS ANDIRONS, &c.

JUST received, at No. 88, Genesee street, a large supply of Brass Andirons, Shovels & Tongs; Plated Candlesticks, Snuffers and Trays; Brass Candlesticks, Tea Trays, &c. For sale by
Nov. 15, 1831. JAMES DANA.
☞ A consignment of *Maynard & Noyes's* INK and INK-POWDER, for sale as above. 46

CHAINS, &c.—Fall, Trace and Halter Chains, Vices and Anvils, Nails of superior quality, all sizes, from 3*d.* cut to 5 1-2 inch spike, and 6, 8 & 10*d*, wrought Do. For sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

SADDLERY.—The most extensive assortment of Plated, Japanned and Tinned Saddlery, ever offered in this market, now opening and for sale, by
Nov. 15, 1831. JAMES DANA.

CUTLERY.—A new supply of Cutlery, direc from Sheffield, consisting of Knives and Forks, Hand, Pannel and Back Saws, a great variety of Files, Chissels, &c. For sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

200 dozen Brass Commode KNOBS & RINGS, of the newest patterns, just arrived, and for sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of
O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

G. MANCHESTER,
DRAPER & TAYLOR—No. 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.
Utica, Oct. 4, 1831. 40

HARDWARE.

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.
Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery*, and *Cabinet Ware*; which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1831. 42

ANNALS OF TRYON COUNTY.

THE Annals of Tryon County, or the Border Warfare of New-York, during the Revolution—[Tryon county then comprised all the state, west of the county of Albany]—just received and for sale by
Nov. 15, 1831. HASTINGS & TRACY.

POETRY AND MUSIC.

THE ORPHAN BOY.

Alas! I am an orphan boy,
With none on earth to cheer my heart;
No mother's love, no father's joy,
Nor kin nor kind to take my part.
My lodging is the cold, cold ground,
I eat the bread of charity;
And when the kiss of love goes round,
There is, alas, no kiss for me!

Yet once I had a father dear,
A mother, too, I wont to prize,
With ready hand to wipe the tear,
If chanc'd the transient tear to rise.
But cause of tears was rarely found,
For all my heart was youthful glee;
And when the kiss of love went round,
How sweet a kiss there was for me.

But ah! there came a war, they say:
What is a war? I cannot tell:
The drums and fifes did sweetly play,
And loudly rang our village bell.
In truth, it was a pretty sound
I thought; nor could I thence foresee,
That when the kiss of love went round,
There soon would be no kiss for me.

A scarlet coat my father took,
And sword as bright as bright could be,
And feathers that so gaily look,
All in a shining cap had he.
Then here my little heart did bound,
Alas! I thought it fine to see,
Nor dreampt, that when the kiss went round,
There soon would be no kiss for me.

At length again the bell did ring,
There was a victory, they said;
'Twas what my father said he'd bring;
But ah! *it* brought my father dead!
My mother shriek'd; her heart was woe:
She clasp'd me to her trembling knee:
Oh God! that you may never know
How wild a kiss she gave to me!

But once again; but once again,
These lips a mother's kisses felt;
That once again; that once again;
The tale a heart of stone would melt.
'Twas when upon her death-bed laid,
(Oh God! Oh God! that sight to see),
"My child, my child," she feebly said,
And gave a parting kiss to me.

So now I am an orphan boy,
With nought below my heart to cheer;
No mother's love, no father's joy,
Nor kin nor kind to wipe the tear.
My lodging is the cold, cold ground,
I eat the bread of charity;
And when the kiss of love goes round,
There is, alas, no kiss for me. ALEXIS.

Spiritual Songs, No. 3.—This number is now in press, and will be issued and ready for circulation in a few days. This periodical meets with decided favour, and the authors and publishers feel increasing pleasure in conducting it. Much of the music, as well as some of the poetry, has been specially written for it, by different individuals; a circumstance which in time will be duly acknowledged. A few of the patrons of the work have requested an enlargement of the print. This thing, no doubt, will be done after the numbers are completed, and a little time is gained for careful revision. A permanent edition may then be expected, on a page somewhat enlarged.

Meadville, Pa.—A correspondent from this place, mentions the want of a pious, skilful teacher of church music. Such a one, he thinks, would find full employ and good pay, in that town and vicinity. The place, perhaps, will soon be occupied. The letter is dated the 16th ult.

The best teachers, we presume, have for the most part found employment for the winter, before the present period.

We have received a letter, asking a number of questions in reference to keyed instruments. Few of our readers would be interested with such details; and our leisure for private correspondence is extremely limited. It takes also far less time and space to ask questions, than it would to answer them. Our correspondent had better, perhaps, call upon some practical man, who either makes such instruments or plays upon them.

MISCELLANEOUS.

From the N. Y. Commercial Advertiser.

JUDGE CLAYTON REMOVED.

The judges of Georgia are elected by the Legislature every three years. We perceive that at the election on the 11th inst. Judge Clayton, of the western circuit, and of somewhat famous memory, was not re-elected; his opponent, Dougherty, having a majority over him of 19 votes. Judge Clayton was removed for the only sound decision he made in the Indian cases, and which Gov. Gilmer nullified. It was, that if the law made it a criminal offence for the Indians to dig up their own ground, it was unconstitutional. It appears that Judge Clayton feels the removal as a direct censure upon him for pronouncing this decision. He has published the following communication in the Georgia Journal, and fortified his opinion, as will be seen, by high authority:—

MILLEDGEVILLE, *Nov.* 12, 1831.

MESSRS. EDITORS—You will confer a favour by publishing the following letter of Chancellor Kent. In making this request, I have only to remark, that the sole consideration for making it is, to submit the testimony of one, in favour of my legal reputation, whose character as a jurist will entitle his evidence to great weight. He is justly considered the Blackstone of America, and his character, as a lawyer, stands as high in Europe as it does in his own country. He has never been engaged in either party or political strifes, and his whole life has been devoted to legal research. This publication is asked under not the slightest temper of complaint for my late removal from office, for I hope I have it in my power, at a more convenient season, to lay before my fellow citizens, such a statement of the whole matter, as will shew there is no necessity, on my part, for either ill-will or reproach.

Respectfully your's,
A. S. CLAYTON.

NEW-YORK, *Oct.* 13, 1831.

DEAR SIR—I was favoured yesterday with your letter of the 3d inst. together with the *Southern Recorder*, of Sept. 29, containing your opinion in the case of the *State of Georgia vs. Canatoo*.

That opinion has been read by me with great care and attention, and agreeably to your request I subjoin the conclusion to which my own mind has arrived, in answer to the two material points in the case.

1. It appears to me, that upon the whole, the statute applies to the case. I can only judge from the extracts from it contained in your opinion. The statute asserts, that the mines alluded to are *of right the property of Georgia, and it authorises the Governor to take possession of those mines, and to employ force to protect them from all further trespass.* I presume such forcible possession has been taken, and that the offence alledged against the Cherokee Indian arose subsequently.—But the statute is so exceptionable, in reference to the rights of the Cherokees to their lands, (and which include the mines therein as well as the trees and herbage and stones thereon), under the existing treaties with them, and in reference to the constitution and constitutional authority of the United States, that I agree with you, that such a statute should receive an interpretation, *if possible*, favourable to constitutional and treaty rights. If such a statute does not apply, *in very terms*, to the very case of a Cherokee Indian digging in the mines, the benign intendment would be that the legislature did not intend it, because such an intention would contravene the clear rights of the Cherokees, to the undisturbed use and enjoyment of the lands within their territory, secured to them by treaty.

2. But the better way is not to rest upon any such construction, but to go at once, as you have done, to the great and grave question, which assumes the statute to have intended to deprive the Cherokees, without their consent and without purchase, of the use and enjoyment, in part at least, of their lands secured to them by national treaties, and which calls into discussion the constitutional validity of the statute. On this point I am entirely with you, and in my opinion your argument is sound and conclusive, and you have examined the subject with candor and accuracy, and with the freedom of judgment which your station & character dictate. I am almost entirely persuaded, that the Cherokee title to the sole use and undisturbed enjoyment of their mines, is as entire and perfect as to any part of their lands, or as to any use of them whatever. The occupancy in perpetuity to them and their posterity, belongs to them of right; and the state of Georgia has no other right in respect to the Indian *property* in their lands, than the *right of pre-emption by fair purchase*; no other interest in the land, as property, belongs to the state; and to take possession of the mines by force, is substituting violence for law and the obligations of treaty contract. It appears to be altogether without any foundation, to apply the common law doctrine of *waste* to the case; but I cannot but think that the legislature of Georgia would not have passed the statute, if they had duly considered that the Indian lands have never been claimed, or the occupancy of them, in the most free and absolute manner by the Indians, questioned, either by the royal governments before the American revolution, or by the Union, or by any state since, except in open wars, or except the claim was founded upon fair purchase from the Indians themselves. The proceeding of Georgia in this case is an anomaly; and I think it hurts the credit of free and popular governments, and the moral character of our country, and is in direct violation of the constitution of the United States, as manifested by treaties and by statute. I cannot think that the high spirited, free and noble race of men, who compose the citizens of Georgia, would be willing, on reconsideration, to do any such thing. Your's, respectfully,

JAMES KENT.

HON. A. S. CLAYTON.

From Walsh's "Notices of Brazil."

INSIDE OF A SLAVE SHIP.

The first object that struck us, was an enormous gun turning on a swivel, on deck, the constant appendage of a pirate; and the next were large kettles for cooking, on the bows, the usual apparatus of a slaver. Our boat was now hoisted out, and I went on board with the officers. When we mounted her decks, we found her full of slaves. She had taken in, on the coast of Africa, 336 males, and 226 females, making in all 562, and had been out seventeen days, during which she had thrown overboard fifty-five. The slaves were all inclosed under grated hatchways, between decks. The space was so low, that they sat between each other's legs, and stowed so close together, that there was no possibility of their lying down, or at all changing their position, by night or day. As they belonged to, and were shipped on account of different individuals, they were all branded, like sheep, with the owners' marks of different forms.

Over the hatchway stood a ferocious looking fellow, with a scourge of many twisted thongs in his hand, who was the slave-driver of the ship, and whenever he heard the slightest noise below, he shook it over them, and seemed eager to exercise it. I was quite pleased to take this hateful badge out of his hand, and I have kept it ever since, as a horrid memorial of reality, should I ever be disposed to forget the scene I witnessed.

As soon as the poor creatures saw us looking down at them, their dark and melancholy visages brightened up. They perceived something of sympathy and kindness in our looks, which they had not been accustomed to, and feeling instinctively that we were friends, they immediately began to shout and clap their hands. One or two had picked up a few Portuguese words, and cried out, "Viva! viva!" The women were particularly excited. They all held up their arms, and when we bent down and shook hands with them, they could not contain their delight; they endeavoured to scramble upon their knees, stretching up to kiss our hands, and we understood that they knew we had come to liberate them. Some, however, hung down their heads in apparently hopeless dejection; some were greatly emaciated, and some, particularly children, seemed dying.

But the circumstance which struck us most forcibly was, how it was possible for such a number of human beings to exist, packed up and wedged together as tight as they could cram, in low cells, three feet high, the greater part of which, except that immediately under the grated hatchways, was shut out from light or air, and this when the thermometer exposed to the open sky, was standing in the shade on our deck, at eighty-nine degrees. The space between decks was divided into compartments, three feet three inches high. The size of one was sixteen feet by eighteen, and of the other, forty by twenty-one. Into the first were crammed the women and girls; into the second the men and boys. 226 fellow creatures were thus thrust into one space 228 feet square; and 336 into another space 800 feet square; giving to the whole an average of twenty-eight inches, and to each of the women not more than thirteen inches. We also found manacles and fetters of different kinds; but it appears that they had all been taken off before we boarded.

The heat of these horrid places was so great, and the odour so offensive, that it was quite impossible to enter them, even had there been room. They were measured as above, after the slaves had left them. The officers insisted that the poor suffering creatures should be on deck, to get air and water. This was opposed by the mate of the slaver, who, from a feeling that they deserved it, declared that they would murder them all. The officers however persisted, and the poor beings were all turned up together. It is impossible to conceive the effect of this irruption; five hundred and seventeen fellow creatures of all ages and sexes, some children, some adults, some old men and women, all in a state of nudity, scrambling out together, to taste the luxury of a little fresh air and water. They came swarming up, like bees from the aperture of a hive, till the whole deck was crowded to suffocation, from stem to stern; so that it was impossible to imagine where they could have come from, or how they could have been stowed away. On looking into the places where they had been crammed, there were found some children next the sides of the ship, in the places most remote from light and air. They were lying nearly in a torpid state, after the rest had turned out. The little creatures seemed indifferent as to life or death; and when they were carried on deck, many of them could not stand.

After enjoying for a short time the unusual luxury of air, some water was brought. It was then that the extent of their suffering was exposed in a fearful manner. They all rushed like maniacs towards it. No entreaties or threats, or blows, could restrain them. They shrieked, and struggled, and fought with one another, for a drop of this precious liquid, as if they grew rabid at the sight of it. There is nothing which slaves, in the mid-passage, suffer from so much as the want of water. It is sometimes usual to take out casks filled with sea-water, as ballast, and when the slaves are received on board, empty the casks, and refill them with fresh. On one occasion, a ship from Bahia neglected to change the contents of the casks, and on their mid-passage, found to their horror, that they were filled with nothing but salt water. All the slaves on board perished! We could judge of the extent of their sufferings from the afflicting sight we now saw. When the poor creatures were ordered down again, several of them came and pressed their heads against our knees, with looks of the greatest anguish, at the prospect of returning to the horrid place of suffering below.

SIR ISAAC NEWTON.

Sir Isaac Newton, one evening in winter, feeling it extremely cold, instinctively drew his chair very close to the grate, in which a large fire had been recently lighted up. By degrees, the fire having completely kindled, Sir Isaac felt the heat intolerably intense, and rung his bell with unusual violence.—John was not at hand; but he at last made his appearance, by the time Sir Isaac was almost literally roasted. "Remove the grate, you lazy rascal!" exclaimed Sir Isaac, in a tone of irritation very uncommon with that amiable and placid philosopher: "Remove the grate, ere I am burned to death!"—"Please your honour, might you not rather *draw back your chair?*" said John, a little waggishly. "Upon my word," said Sir Isaac, smiling, "I never thought of that."

The late Dr. Stukely says, that one day, by appointment, visiting Sir Isaac Newton, the servant told him he was in his study. No one was permitted to disturb him there; but as it was near dinner time, the visitor sat down to wait for him. After a time dinner was brought in; a boiled chicken, under a cover. An hour passed and Sir Isaac did not appear. The doctor ate the fowl, and covering up the empty dish, bid them dress their master another. Before that was ready, the great man came down. He apologised for his delay, and added, "Give me but leave to take my short dinner, and I shall be at your service. I am fatigued and faint."—Saying this, he lifted up the cover, and without any emotion, turned about to Stukely with a smile—"See," says he, "what studious people are. I forgot I had dined."

AFFLICTION.

Would we see christianity in all its power and preciousness, we must turn from the scenes of health, and enterprise, and gaiety, and ambition, and in the abodes of poverty, or in the chambers of sickness or death, behold it comforting the friendless, sustaining the languid, and healing the broken and bleeding heart. While the world could afford no help, and human sympathy was unavailing, we have seen religion draw a stream from the rock in the desert, cover with verdure and with roses the ragged descent to the grave, and cheer the eyes of the most miserable, even in death, with the light of immortality.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 00a5 05	Sole, oak tanned, lb.	22a30
Pearl do.	5 25a5 30	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould	11a12	Undressed do.	1 50a2 50
Dipped	9a11	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana	11a12	Sperm, summer	77a78
Java	12a13	—— winter	94a95
Cotton.		Linseed,	1 08a1 10
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	7 50a7 75
Alabama	9a12	—— prime	5 06a5 12
Feathers.		Pork, mess	12 50a13 00
Live American	34a36	—— prime	10 50a11 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 00a6 12	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb.	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 56a5 62	Havana, white, lb.	9a12
Western (canal)	6 12a6 31	—— brown	6a8
Rye flour	4 62a4 75	New-Orleans	6a7
Indian meal	3 46a3 50	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 12a1 20	*Tallow.*	
—— western	1 22a1 25	American, lb.	10a11
Rye	86a88	*Teas.*	
Corn, north yellow	65a66	Bohea, lb.	40a46
Oats	45a47	Souchong	56a75
Barley	1 30a1 33	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	12a13	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	56 00a59 00	Common	35a40
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

CHILD's BOOK ON THE SOUL.—PART I.

Second Edition.—From Stereotype Plates.

THIS day is published, the second edition of *The Child's Book on the Soul*, Part First, to be followed in a few days by Part Second; both of which are designed to illustrate the first principles of religious instruction, by the most familiar explanations; with a series of questions expressly adapted to the use of Sunday schools, of Infant schools, and of mothers of families. By Rev. THOMAS H. GALLAUDET, late Principal of the American Asylum for the Deaf and Dumb.

☞ Considering it of great importance to cultivate the taste of children, a fine paper, fair type, a new set of engravings from new drawings, and the best workmanship, have been procured for the present edition.

RECOMMENDATIONS.

From the Christian Spectator.——If the talent of a work is to be estimated, not merely by the depth and originality of the conclusions which are reached, but by the soundness of its philosophy, the accuracy of observation which it exhibits, and the nice adaptation of means to an end, in attaining the object in view; then this little book displays more talent than half the octavo volumes which have appeared in our language for many years. It is admirably adapted to be read and recited by the younger classes in Sunday schools. Without some knowledge of this kind, the instructions there communicated will be wholly in vain.

From the Weekly Messenger, N. Y.——The author seems highly gifted with a tact of communicating knowledge to children, in language and terms within their comprehension, and at the same time in the most agreeable manner. We should desire to see a million of the "Child's Book on the Soul," distributed among the children of America.

From the New-York Observer.—It is admirably fitted to be used in the religious instruction of the earlier classes of pupils in Sunday schools; in infant schools, as a text book for the teachers; and in primary schools, as a reading book.

The most commendatory notices of this work have appeared in many other respectable journals, of various religious denominations. The first edition of the work (2500 copies) was called for within a few weeks from its publication, and the market has been destitute.

Part second of the Child's Book on the Soul, (being a continuation of part first), is in press, and will be offered for sale in a few days. Price in Morocco backs, 31 1-4; in limber covers, 25 cents.

For sale by HASTINGS & TRACY,
and WILLIAM WILLIAMS.
Utica, Nov. 22, 1831. 47w2

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

SPIRITUAL SONGS, No. 2.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—

"Spiritual Songs for Social Worship, No. II; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston. Price 12 1-2 cents.
Oct. 11, 1831.

REDEMPTION OF LANDS SOLD FOR TAXES.

State of New-York, Comptroller's Office.

NOTICE is hereby given, pursuant to sec. 76, of title 3, art. 3, of chap. 13, of the first part of the Revised Statutes, that unless the Lands sold for Taxes, at the general tax sale, held at the capitol, in the city of Albany, in the months of April and May, 1830, shall be redeemed, by the payment into the treasury of the state, on or before the *fifth day of May next after the date hereof*, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed, will be conveyed to the purchasers thereof. Dated Albany, 12th October, 1831.
43w6 SILAS WRIGHT, Jr. *Comptroller.*

DR. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or	broken
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or	broken
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. E.
Utica, Jan. 1, 1829. WILLIAM CLARK

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS'

WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & CO. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.